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SOCIAL JUSTICE

National Weekly Review
Founded 1936 by Father Coughlin

The Suppressed Truth

Volume IV. No. 14. Royal Oak, Michigan November 22, 1937

New Deal Aids Bankers --Runs Out on Voters

Msgr. Ryan Gives Lie to Pennsy Paper

Priest Says Newspaper Got Him All Wrong; Editor Replies That the Story Stands

Upon receipt of a letter from Msgr. John A. Ryan—reproduced in an adjoining column—**SOCIAL JUSTICE** communicated with the editors of **The Daily News** of McKeesport, Pennsylvania.

It was from the columns of this customarily reliable newspaper that **SOCIAL JUSTICE** obtained its quotation of Msgr. Ryan's Columbus Day address in which he commented upon the silencing of Father Coughlin.

Story Correct, Editor Reports

Since the monsignor insisted that the newspaper "had him all wrong," **SOCIAL JUSTICE** offered the use of its columns for any corrections which the McKeesport editors desired to have made.

The following is the editor's telegram to **SOCIAL JUSTICE:**

(BY POSTAL TELEGRAPH)
MC KEESPORT, PENN.
144PM NOV. 13

SOCIAL JUSTICE
ROYAL OAK, MICH.

THE STORY IN OUR PAPER WAS CORRECT. WE HAVE NO INTENTION OF TRYING TO PROVE IT. WITH US IT IS NOT NECESSARY.

W. D. MANSFIELD
THE DAILY NEWS

Both Statements Can't Be Right

"I am not director of the National Catholic Welfare Conference," asserts Msgr. Ryan on official stationery of that organization so identifying him.

In like manner a news dispatch sent to all the Catholic newspapers of America by the

(Continued on Page 15)

The Absent Minded Professor

National Catholic Welfare Conference

MOST REV. EDWARD MOONEY, D.D., CHAIRMAN, ADMINISTRATIVE BOARD
VERY REV. MSGR. MICHAEL J. READY, GENERAL SECRETARY

DEPARTMENT OF SOCIAL ACTION

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LINNA E. BRESETTE
ELIZABETH B. SWEENEY

NATIONAL HEADQUARTERS
1312 MASSACHUSETTS AVENUE, N. W.
WASHINGTON, D. C.

Managing Editor,
SOCIAL JUSTICE,
Box 150,
Royal Oak, Michigan.

Dear Sir:

Will you kindly publish in your paper as soon as possible the following communication?

In the three-line heading on the first page of the November 1 issue of SOCIAL JUSTICE, there are two misstatements: In the first place, I did not in my McKeesport speech "tell why Church leaders prevented broadcast," for I had not then nor have I now any authority to speak for "Church leaders"; in the second place, I knew that the only "Church leader" involved, namely Archbishop Mooney, had not "prevented broadcast," for I was aware that Father Coughlin had himself canceled his contract for the radio broadcasts and that Archbishop Mooney had stated that this action of Father Coughlin represented "an entirely independent decision on his part."

All the references to me in the article which appears directly under this heading on page one are either explicit misstatements or misleading assertions and insinuations. I have not said anywhere that Father Coughlin "is officially silenced." I am not "director ...of the National Catholic Welfare Conference" nor "a liaison officer for the American Hierarchy" nor have I "been given free rein to talk." I try to keep my utterances in conformity with canon law.

Concerning the purported basis of the misstatements described in the last two paragraphs, I have this to say. I did not use the following language: "and to avert a crisis which I am certain would have resulted had Father Coughlin been permitted to continue with his series of radio broadcasts."

Father Fennell of McKeesport, who sat beside me during my speech, has assured me by letter that when he read in the McKeesport Daily News the words attributed to me, he remarked that the paper "had it all wrong" and that I did not say what the paper attributed to me.

The implications in the SOCIAL JUSTICE article are absurd and entirely false.

Very truly yours,

John A. Ryan

In order to avoid any further charges of misrepresentation, SOCIAL JUSTICE herewith reproduces the letter received from Monsignor Ryan, denying his quoted remarks at McKeesport, Pennsylvania, on Columbus Day.

Morgenthau Announces New Line-up

'Rugged Individualism' of Hoover Era To Be Revived by President Roosevelt, Spokesman Says

The prophet of the more abundant life has now turned back to the flesh pots of Hooverism.

President Roosevelt, through his Secretary of the Treasury, has renounced his championship of "human rights."

That is the shattering import of the speech which Henry Morgenthau made last week before the Academy of Political Sciences, in New York City.

Yesterday Roosevelt spoke as the champion of the "ill-fed, ill-nourished, ill-clad third of the nation."

Today big business is the fair-haired child of the New Deal.

Hopes to Help Private Profits

Mr. Morgenthau made that fact bluntly emphatic early in his history - making speech, when he said:

"The basic need today is to foster the full appreciation of the driving force of private capital. We want to see capital go into the productive channels of private industry. We want to see private business expand."

A week before Morgenthau spoke, the president himself made his peace with the monopolistic utilities which, through pyramided holding corporations and watered stocks, robbed the people of billions of dollars and precipitated the crash of 1929.

Wall Streeters Win a Victory

The concentrated drive of Wall Street, Big Business and the almighty bankers to force government to keep its hands

(Continued on Page 15)

What An Honest Money System Will Do . . . . . See Page Fifteen

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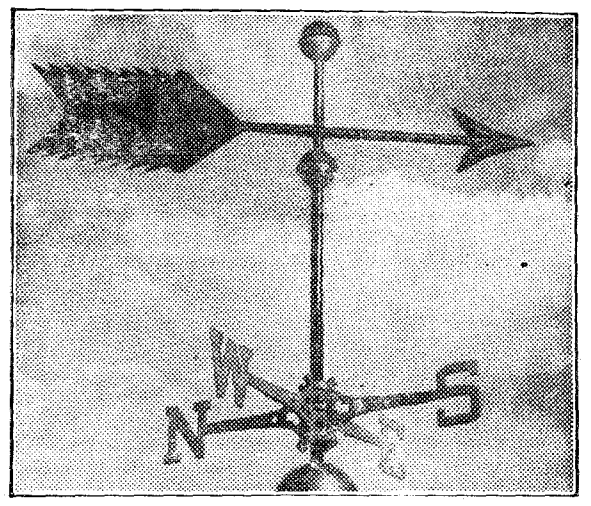

THE INDICATOR

DURING the past several weeks we have been quoting that brilliant Englishman and outstanding Christian, Hilaire Belloc, for the purpose of exposing the falsehood, propagated by Father Coughlin's bitterest and most powerful enemies, that on the question of money the Father stands alone — therefore he must be wrong.

We have shown, point by point, that Belloc has the same indictments to make, against the monopoly-over-money which has grown up under the capitalist system, as has Father Coughlin.

* * *

We have directed the attention of our readers heretofore to the **incontrovertible fact** that Pope Pius XI endorsed the stand of these two great teachers by **the plain and unmistakable pronouncement** of the encyclical, "Quadragesimo Anno," which reads as follows:

> "In the first place then, it is patent that in our days not alone is wealth accumulated, but **immense power and economic domination is concentrated in the hands of a few,** and that those few are frequently not the owners but only the trustees and directors of invested funds who administer them at their own good pleasure.
>
> "This becomes particularly irresistible when exercised by those who, **because they hold and control money, are also able to govern credit and determine its allotment for that reason supplying, so to speak, the life-blood to the entire economic body and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will."**

* * *

The blindly political enemies of such men as Father Coughlin, Hilaire Belloc, Pope Pius XI, and many others who are fighting the same battle, fail to understand that these men are opposing a deadlier menace than mere money-imperialism, mere exploitation, or mere human suffering. The great blunder of those who can think ably in terms of temporary political advantage is that they fail to see that they are splitting the ranks of **the millions against Communism** while they uphold the iniquitous practices of modern capitalism **which are paving the way for the world domination of a despotism** more bloody and more oppressive than any the world has ever known.

* * *

YOU cannot defend what is wrong in our capitalist system without becoming an advance agent for Communism. **And failure to understand the evils of capitalism makes you no less valuable as an agent of the godless commissars.**

The supreme doctrine of Father Coughlin and of the Popes is that failure to reform capitalism is tantamount **to advocating and promoting Communism.**

* * *

Every one of the 16 principles is aimed at defeating the onrush of Communism by cleaning up capitalism. That is what Father Coughlin stood for when he was free to speak — that is what he stands for in his present silence — an intelligently ordered front against Communism.

* * *

Do his enemies dare challenge him **frankly** on that ground — as indeed one of them actually has done by **inference** (excusably perhaps, because **obtusely**)?

Let Hilaire Belloc again take up the defense of Father Coughlin. We quote from passages which exemplify the all-pervading theme of his lectures against monopoly, usury, private money control and proletarianism — the theme of the inevitability of Communism **because of the evils of capitalism.**

* * *

WE quote Belloc:

> **"The transformation of a capitalist society into a Communist one needs nothing but the extension of existing conditions.**
>
> "Here you already have a proletariat, used to organization under the discipline of those who control the means of production. You have but to substitute the various titles to possession held by those who now control, for one title of possession vested in the state and your end is accomplished.
>
> "Life goes on exactly as it went on before for the mass of men, because the mass of men in an industrialized capitalist society live in a dependence and semi-servitude already, hardly distinguishable from the full servitude which Communism would involve.
>
> * * *
>
> "The Communist state would have no motive to reduce further the leisures or the amenities of life, such as they are, of the existing proletariat; on the contrary, save out of malice or hostility to individuals who disapproved of it, Communism would presumably in general ameliorate the lot of the wage-earner, and would (as its predicators take for granted) maintain the full activity of the system under collective ownership, which we now discover under divided and private ownership by the few.
>
> * * *
>
> "A group of great capitalist railway companies can become a state group of railways by a stroke of the pen. The thing is done in a moment, whether by immediate confiscation or by gradual buying out of the existing shareholders. The thing has recently been done before our eyes in Belgium, for example, where the railways passed easily by purchase from private shareholders to the state. One has but to extend the field until it shall cover the whole of society.
>
> "The more perfected the capitalist system becomes, the wider its area of activity, the less does the old argument in favor of private enterprise apply; the more exactly similar does the new Communist state appear to the capitalist state of which it seems to be the natural descendant, and of which it takes all the morals except the relics of private property.
>
> * * *
>
> "We have before us the man who says: 'Rather than bear any longer the gross injustice of my condition, the cruel insecurity to which I am condemned, the arbitrary imposition by force of other men's orders for their own profit and my detriment, rather than suffer exploitation and the unbearable pressure of merely mechanical relations, I will at once take my revenge upon the rich to whom I am bound by no human tie of loyalty or status — since my masters have themselves denied the value of status and of the old human bonds — and I will oust them.
>
> " 'If I must be half-a-slave for their profit I will be content to be a full slave only to the community, so that none shall get wealthy through my labor while I remain in despair. You tell me that in destroying property; I am destroying the family. I answer that I and my fellows have had no property and on that account even the bond of the family has weakened among us. We will have done with it as the rest. We will have a new world, though it means — and even because it means — the violent destruction of the old.'
>
> * * *
>
> "THAT is the spirit upon which Communism works, and the whole present materialist revolt. The thing is at heart an explosive uprising against injustice. Even those who lead it are some of them inspired by a flaming sense of justice, though the greater part, the more able, and certainly the more commanding, are inspired by something very different; being moved by hatred of all that which made us what we are; that which made our art, and our glory, as well as that which led us to our downfall.
>
> "Now in peril of that downfall, in peril of the loss of that by which men should live, by which they did live (in large degree) for centures, by which the best instructed of us would still desire to live, we must propose concrete remedies. The great encyclicals have suggested not indeed a program, but the spirit upon which a program could be defined.
>
> * * *
>
> **"For that program, the individual proposing it must be responsible.**
>
> "It is open to full criticism and even to denial **by those who are just as much in sympathy with Christianity as its promoters. Let them then present an alternative program, for the program is only a means to an end."**

Let these final words quoted from Hilaire Belloc, stand as a challenge to the obstructionist tactics of the opponents of Father Coughlin **who have no program to offer to take the place of the one they are seemingly bent on destroying.**

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Detroiters Cheer Social Justice Leader's Tribute to Fr. Coughlin

4,000 Pack Hall to Ask Radio Voice

"We Demand Royal Oak Brand of Truth," Is Consensus of Rally; 2,800 Join Councils

A mass meeting of 4,000 Detroiters, together with scores more from surrounding cities, packed in the Cass Tech auditorium Sunday, November 7, cheered National Co-ordinator Walter Baertschi in a tribute to Father Coughlin and voicing his auditors' protest at the silencing of their leader.

Henry J. Risch, acting state moderator for Michigan, was chairman of the meeting. He introduced Mr. Baertschi as "a man who will not be silenced, who will not pussyfoot, but who will state the facts as he finds them."

National Leader Protestant and Mason

"I am," said Mr. Baertschi, "a Protestant and a Mason and I follow the truth! Father Coughlin is my leader. His voice has been silenced. His pen has been laid aside. Why?

"Do you think it was because he used the word 'stupidity'?"

His answer was a shouted "No!"

"That word," Mr. Baertschi continued, "described perfectly the act of appointing a Ku Kluxer to the Supreme Court of the United States.

"One critic said Father Coughlin had to be silenced to prevent a crisis between his church and labor—"

A vociferous booing interrupted the speaker.

Speaker Rebukes Roar of Boos

Mr. Baertschi halted the demonstration.

"This," he said quietly but firmly, "is a Christian organization. We will never boo a living soul. We are one army enlisted in a battle for truth, and we hope that those who now think we are '90 per cent wrong' will come to march with us."

Father Coughlin, the speaker said, has dared to defy those of whom the Pope has said: "no one dare breathe against their will!"

Might Have Cautioned Christ

"Christ tried it!" said Mr. Baertschi significantly. "Christ drove the money changers from the temple. They tried to trap Him with His use of such words as 'vipers,' hypocrites,' 'whited sepulchres.'

"It is too bad that many of the clergy, both Catholic and Protestant, did not live 2,000 years ago **so they could have counseled Christ not to use such tough language!"**

The National Co-ordinator then told the story of the Good Samaritan, drawing its parallel with 3,000 American families daily lying by the roadside due to evictions.

"I do not stress the charity of the Samaritan," the speaker said, "you've heard that story. **We are thinking of the priests and the levites who walked by on the other side!"**

Want Royal Oak Brand of Truth

Father Coughlin, he said, had been silenced because he was an obedient priest. "He cannot be obedient to the Master and be obedient to superiors who prevent his use of language that would be effective to drive the modern money changers from the temple.

"Father Coughlin has not been silenced by Christianity, but by deaf, dumb and blind churchianity!"

The national leader explained that the purpose of the Committee of Five Million is to get Father Coughlin back on the air.

"Our eyes have been opened, not only in Detroit, but all over America, and we're going to keep them open. We demand the truth in our pulpits and in our schools — **and we want the Royal Oak brand of truth!**

"All we ask is that Father Coughlin be permitted to tell the truth.

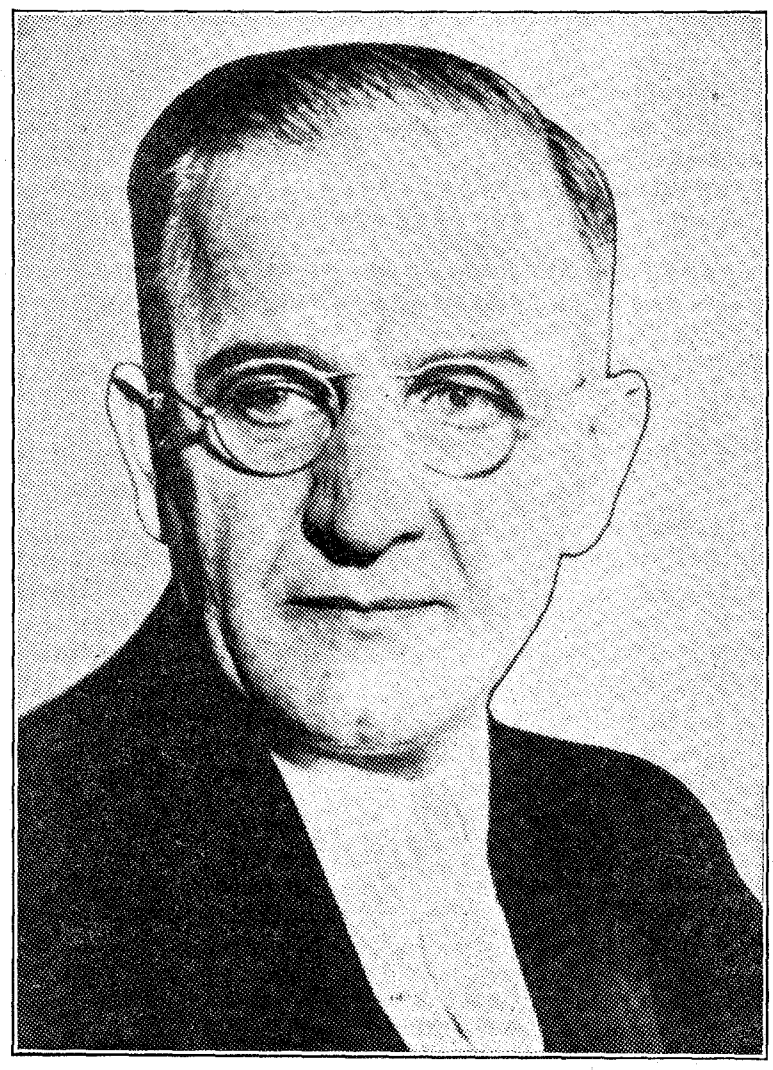
"I wonder if we are going to lose the Shrine," the speaker said. "In a very real sense the Shrine belongs to all America, not only to the Catholics, but to Protestants and Jews, to the millions who contributed to its erection believing that the radio voice would go on. They could not foresee the unfortunate death of his bishop.

"We are not demagogs," Mr. Baertschi said in conclusion, "we never shall be guilty of inciting any one. We hope that the pulpits of Catholic and Protestant churches alike will be the voice of social justice for all.

"We must win if we hope to save Christianity for America."

More than 2,800 members of the audience enlisted for action in various Social Justice Councils. Hundreds more indicated their allegiance to the Committee of Five Million which is working to return Father Coughlin's voice to the nation's radio networks.

WILL NOT BE SILENCED



—*Acme Portrait.*

Walter W. H. Baertschi of Maumee, Ohio, National Co-ordinator of Social Justice Councils and editor of SOCIAL JUSTICE, told a monster mass meeting in Detroit that the social justice movement must win "if we hope to save Christianity in America."

Should Fr. Coughlin Resume Broadcasting At a Financial Loss?

Mr. Patrick Scanlon, Editor,
The Brooklyn Tablet,
Brooklyn, New York,
Dear Mr. Scanlon:

For many years I have regarded **"The Brooklyn Tablet"** as the outstanding Catholic newspaper in America. I am not breaking a professional secret when I tell you that this same view has been and still is entertained by Father Coughlin with whom I was closely associated.

Permit me to congratulate you for the intelligent editorial in your November 13th issue as well as for the "workingman's letter" both of which articles related to my close friend, Father Coughlin.

May I add a sane word to the thousands of surmises, conjectures of rash judgments, and of the uncharitable statements which have leaped into print relative to the unfortunate withdrawal of Father Coughlin from the airways.

For 11 years my friend and pastor has borne the brunt of a thankless fight which he waged in behalf of the downtrodden, of the laboring man and of Jesus Christ. It is true that he committed some human errors as have his critics. It is true that he accomplished much good which his critics did not because they were not circumstanced either in ingenuity, in talent or finance for the task.

These same critics I hope would have outshone Father Coughlin had the opportunity been presented to them.

But the fact is that an All-wise Providence did not give them the opportunity, but did bestow them upon my pastor.

This is said absolutely in the spirit of charity.

Archbishop Mooney was a newcomer to Detroit a few weeks ago. I believe he would be the first to confess that he knew little of Father Coughlin's preachments and less of both the organization and financial structure which Father Coughlin was forced to build up in order to carry on his work.

Last year Father Coughlin conducted his broadcasting at a loss of fifty thousand dollars.

Although thousands of admirers made small contributions, there were other thousands who withheld their financial support because of the public criticism in which Father Coughlin's clerical brethren had indulged, when this same criticism could have accomplished better results had it been made privately to Father Coughlin's ears.

Among other things, Father Coughlin knows mass psychology and in one sense has a fair grasp of business and its activities. Still worrying over last year's financial loss, **which is attributed in a great measure to the lack of clerical cooperation which he had a right to expect,** would Father Coughlin not be reckoned a mighty poor business man to venture upon a program costing him approximately $250,000 for the current year, after his good archbishop, innocently and ill-advisedly, had publicly reprimanded him on the very eve of his initial broadcast for the use of the words "personal stupidity"?

Those of us closest to Father Coughlin mildly resent the implication that he lacks humility in withdrawing from the air-ways or in not accepting gracefully the reprimand of his superior. The truth is Father Coughlin possesses too much business sense to suffer a repetition of last year's disaster—after having been presented to the public of America by Archbishop Mooney in the unfortunate manner that is now history.

To his everlasting credit, Father Coughlin has never been a beggar for money over the airways. Many times we have almost implored him to break his rule when he was suffering silently the loss which he sustained last year—a loss that was not softened by the constant barrage of clerical criticism which tended to break down his prestige before the American public.

These few lines are written by one who knows what he is talking about. They express a thought which has escaped all editorial interpretation.

Now that Father Coughlin is lost to the air and the Catholic cause in America, those who have expressed publicly their ill-will against him, when they could have spoken privately and charitably to him, can reap whatsoever fruits they may.

Therefore, to my friend and pastor, I say Amen.

Sincerely,

—Frank R. Traznik.

Royal Oak, Mich.

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SOCIAL JUSTICE

NATIONAL WEEKLY REVIEW

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PRINCIPLES OF SOCIAL JUSTICE

1. **Liberty of conscience and education.**
2. **Just, living, annual wage.**
3. **Nationalization of important public resources.**
4. **Private ownership of all other property.**
5. **Control of private property for public good.**
6. **Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.**
7. **Restoration to Congress of its sole right to coin and regulate the value of money.**
8. **Maintain cost of living on an even keel.**
9. **Cost of production plus a fair profit for the farmer.**
10. **Labor's right to organize.**
11. **Recall of non-productive bonds.**
12. **Abolition of tax-exempt bonds.**
13. **Broadened base of taxation on basis of ownership and capacity to pay.**
14. **Simplification of government and lower taxes.**
15. **Conscription of wealth as well as men in event of war.**
16. **Sanctity of human rights preferred to sanctity of property; with government's chief concern for the poor.**

Dealt Out

THE average American is not discussing the speech made by Henry Morgenthau last week. In fact, it is doubtful that he now remembers that the speech was made.

Thus does the trend of human affairs turn and twist about, unheeded and unnoticed by those who should be most concerned.

In spite of the fact that no one is impressed—except the alert "economic royalist," who follows events like a hawk follows its quarry—the New Deal has been dealt out. **It is no more.**

Henry Morgenthau last week pledged the national administration to a set of policies directly the opposite of the policies prosecuted since 1933 by the New Deal, and reaffirmed as recently as the evening of the president's last fireside chat.

The key to the future course of the administration of national affairs was pointedly put, in one brief sentence by Morgenthau:

"The basic need today is to foster the full appreciation of the driving force of private capital . . . We want to see private business expand."

Heretofore the professed ideal of the Roosevelt administration was "the more abundant life" for America's millions. Today the ideal is "expansion for private business."

Nothing — not even the "human values" of which the president has done so much belligerent talking—is to stand in the way of the new ideal.

Business is to be favored by lighter taxes; but, since there are to be no additional taxes, the struggling heads of families, formerly exempt because of the shortness of their income, are to become income taxpayers. (Thank Bob LaFollette for that.)

Relief, public works, highway construction and all the agencies which have kept the unemployed from starving to death, are going to yield up $700,000,000 or more so that next year's budget may be balanced.

Social Security payments, made by the nation's laborers, are to be used to buy back government bonds from the bankers—and these I. O. U.'s are to be placed in "trust" for the future payment of security benefits.

The New Deal is gone; something worse than Hooverism is taking its place.

Not Lamented

WISE observers will not lament the passing of the New Deal, chiefly because its continuation would accomplish nothing but the further discrediting of **sincere liberalism.**

As a matter of fact, the so-called New Deal was not defeated by Wall Street, by the international bankers, by utilities or any other group or groups of "economic royalists."

The New Deal defeated itself. It collapsed in the dusty ruins of its own internal decay.

It out-Hoovers Hoover for a government to borrow money from banks that government money (the people's credit) saved from bankruptcy and total ruin, and then to pledge the people to pay those banks a billion dollars and more in interest, year in and year out.

Having lost their savings, their homes, their farms, and their businesses to those banks, the people have not the resources from which to pay endless interest on the greatest public debt in all history.

So it was inevitable that the New Deal would bring depression more swiftly and more devastatingly than did even the Andy Mellon Republicans.

We are now in the opening months of the inevitable Roosevelt depression; and however much it has scared business, big and small, however much it has disturbed the farmer, the laborer, the consumer, it has positively terrorized the politicians. The mere thought that the "New Era'" could possibly bring on a depression, **while the politicians were still spending uncountable billions of the people's money,** is enough to sweep the halls of Congress clean of every one of the coat-tail-riding Democrats at the next election.

The watchword at Washington is: **"The Roosevelt depression must not happen."**

So the swing is back to the old formula, back to Hooverism, back to rugged individualism.

Desperation is at the door of the Democrats.

What of Father Coughlin?

THE vicious assault which ended in Father Coughlin's enforced retirement from the air began with his breaking away from the New Deal.

Father Coughlin broke with the New Deal against his wishes and only because he became completely convinced that the New Deal was not acting according to its obvious mandate from the people.

The Old Deal did not like what Father Coughlin had to say; after the New Deal had used his influence to attain its own political ends, the New Deal liked what Father Coughlin had to say—even less.

The Old Deal, to which Roosevelt and Morgenthau are now turning in desperation, broke down in 1929—and the American people repudiated it.

The New Deal, which promised the people an honest dollar and promised "to drive the money changers out of the temple," violated its covenant with the electorate and now has broken down completely.

It has yet to be proved that Father Coughlin's theory of what should be done to bring about genuine reform and permanent prosperity for the American people is not the right theory.

The old deal failed because too few grew rich and too many were pauperized. The New Deal has admittedly failed because it is leading the nation down the same road to the greater concentration of wealth in the hands of a few.

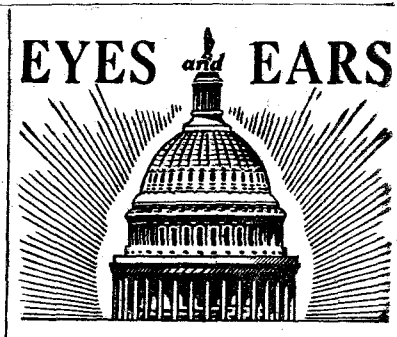
The only expedient that neither the old nor New Deal tried was Father Coughlin's honest dollar—honest banking system—honest currency.

The trend of events demonstrates that Father Coughlin was fundamentally right.

Regardless of who is at fault for his self-enforced silence, Father Coughlin has a doctrine that America and the world needs now more than ever.

Patriotism and humanitarianism should call him back into the arena of public affairs.

EYES and EARS



By Mark Meechan

JIM FARLEY made a radio speech the other day in which he spoke the truth and then spoiled it all by turning the saving truth to pernicious "politicianing."

Jim said:

"As an American citizen I can see many, many dangers in the too great dominance of one of our political organizations. No party is great enough to feel itself above criticism. I believe that a strong opposition minority is absolutely necessary under our system of government."

That is a noble and true statement. It could be applauded were it not for the purpose for which the eternal politician uttered it.

Note the political twist in Jim's address:

"Therefore it is with real regret that I view the present course of our opposition. If it objects to the Democratic policy it ought to have a policy of its own to offer as an alternative. It ought to have leadership in which its members would have confidence.

"It ought to have a program and it ought to have courage to announce that program. It can get nowhere by fanning at fly specks on the fabric of the administration of public affairs."

So they are fly specks, are they, Jim—and you are the chap who just said that "no party is great enough to feel itself above criticism."

* * *

Just to get the record straight for Jim and those Americans who should put into office at the next Congressional elections a "strong opposition minority."

Were the assault which the president made on the integrity of the Supreme Court, and the "smart" political appointment of a Ku Kluxer to "uplift" the Court—fly specks?

Was the pact-of-silence support, accorded by the New Deal to the C.I.O. sit-down scourge, a fly speck?

Is the vast interest-breeding but non-productive public debt a fly speck?

Is the Rooseveltian policy of setting class against class, in a nation which can recover only through united and cooperative trust between all classes—a fly speck?

Is it a fly speck that the president, who declared he would "master" American business, has, by clumsily trying to overpower it, scared recovery into its hole and precipitated the nation into the depression jitters?

(Continued on Page 10)

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Catholic Worker Bears Noble Name

Deeds of Leftist Zealots Offset Much Good Work Done by the Organization

May heaven help the cause of social education—Catholic, or any other brand—if the **"Catholic Worker"** paper is to be be substituted for **SOCIAL JUSTICE** in the schools of America under clerical supervision, as indicated in the accompanying letter from Philadelphia.

SOCIAL JUSTICE has charitably refrained from comment upon its deflation of the Catholic Worker's "boner" some weeks ago in a blare of headlines announcing **"Rome Approves C. I. O."** Unfortunately (for journalism), the Worker's own story did not support the heading which a wish-thinking editor wrote over it. Sadly enough, the story—**headline and all!**—was widely copied in the Catholic press.

Perhaps this is as good a time as any to tell more of the story behind the story of "The Catholic Worker."

Paper Advocates Class Struggle

The publication, "The Catholic Worker," features a philosophy and a psychology which, like the Communists' tactics, leads inevitably to class warfare. The Catholic Worker paper indulges in false reporting, fosters anti-clericalism, descends to criticism of ecclesiastical superiors for their alleged "ignorance and indifference in social matters"; endeavors to make the negro "race conscious"; whitewashes noteworthy facts favorable to the system of capitalism or to individual capitalists; plays up stories which create and nurture the martyrdom complex of the racially, socially, politically and intellectually inferior.

The Catholic Worker (March issue. 1935) featured a box notice which carpingly criticised the ecclesiastical superiors of the Archdiocese of New York for accepting from Rockefeller "blood money," his donation to the Catholic Charities of the Archdiocese of New York.

Promotes Case for Birth Controllers

In the same issue, a writer, Donald Powell, featured an article entitled "We Can't Afford a Baby." The present writer has asked many Catholics, laics and clerics, "In what magazine did I discover this article?" None ventured the answer—**"In a Catholic magazine."** The gist of this entire article was—if Catholic priests have not and will not ameliorate the social and economic evils which produce birth control; they have no rhyme, reason. or right to condemn the practice of birth control.

Insinuating that Catholic priests do not understand nor sympathize with the economic and social pretexts offered for the practice of birth control; the article advised Catholic preachers and priests to maintain silence on the sin, until they have corrected the evils and inequalities of the economic and social orders which "produced" the sin and the sinner.

The Powell article was a highly efficient and benevolent left-handed blessing for birth control and birth controllers and likewise an imprudent and incorrect damning for Catholic practice and priests.

Catholic Workers In a Red Riot

Dorothy Day, the editor of the Catholic Worker, wrote in answer to an objection that the Catholic Worker was not approved or authorized by the authorities of the Archdiocese of New York, as follows: **"Any matters which have to do with faith and dogma we always submit to a priest-adviser, approved by the Cardinal for that purpose."**

However, the censor appointed did not see, in addition to many others, the articles on birth control, as he himself has admitted.

The September 1935 issue of the Catholic Worker contained an article headlined: "Bremen Demonstration is Turned into Riot by Police Tactics.'" In the article we read this damaging admission, "It was eleven at night when we started out, going up to the **Bremen demonstration called by the Communists,** but at which we had decided to distribute literature and leaflets."

The article upheld the red rioters and castigated the police as "those thugs in uniform." Later on in the article the writer says that the police did not wear uniforms. Still further down he asserted boastfully that three of the Catholic Workers who had nothing to do with the riot went to jail!

(One is left to assume that because these Catholic workers **had nothing to do with a riot, they were thrown into jail.** What were "Catholic workers" doing at a Communist riot? Boring from within, perhaps!)

Call Themselves Catholic Communists!

Regarding a charge that the Catholic Worker frequently employed the term, "Catholic Communists," Dorothy Day admitted: "Peter Maurin has been fond of using the term because, as he pointed out, **true Communism is voluntary and the Russian brand is not Communism at all, but a dictatorship of the proletariat, a rule by force and terror.**" (Brooklyn Tablet, Oct. 5, 1935).

Evidently neither Dorothy Day nor Peter Maurin have taken the time to read the "Communist Manifesto," "'Das Kapital," or the "Collected Works of Lenin," or they would have discovered that **Communism from its very nature and interpretation is rule by force and direct action.** A fondness for the term Communist would argue, according to the fundamental principles of experimental psychology, to the existence of mental convictions which are at variance with the belief and practice of the Catholic.

We have heard an avowed and recognized member of the Catholic Worker organization speaking on a Communistic platform for the recognition of Communist Russia. He repeated ad nauseam, with telling monotony and repetition the ominous sentence: **"I am a Catholic Communist."** The man referred to spoke at 59th St., the regular meeting place of the Communists. (See Brooklyn Tablet, Sept. 7, 1935. Letter entitled "Backs up Attack on The Catholic Worker.")

Pleads for Red Side in Spain

In the 1937 meeting of the Catholic Press Association, held in Rochester in May . . . the repeated pleas of Peter Maurin and William M. Callahan of the editorial staff of the Catholic Worker, to **"keep a neutral attitude on Spain"** offended the Catholicity of practically every man who attended this convention. That spirit of neutrality and compromise in the minds of most of the delegates might as well have been directed to the ten commandments as to the Spanish issue.

Editor's Note: Only a week ago Loyalist Spain observed a week of homage in celebrating the twentieth anniversary of the Russian revolution and on Sunday, Nov. 7, a portion of Madrid's famous Gran Via was renamed "Avenue of the Soviet Union."

The resolution committee of the Catholic press convention submitted a resolution condemning the totalitarian state of Germany and commending Cardinal Mundelein's recent espousal of freedom for the Church in Germany. The resolution was adopted unanimously. However, when a like resolution was submitted upholding the Nationalists of Spain who are pitted against the destroyers of Christian civilization, Mr. William Callahan, representing "The Catholic Worker" of Manhattan, opposed the resolution and asserted **"We should be neutral on Spain."** A vote was taken without any speeches and it was, of course, 70 to 1 or 2 in favor of the adoption of the resolution.

"Later discussion ranged all the way from evicting the objecting brother (from the convention) who favored neutrality in the face of the savage persecution of religion, to referring to him as a Communist stooge and to describing him as sincere but ignorant of Catholic history, theology and ethics. Several commented on the fact that the objector made no plea for neutrality when the resolution denouncing the war on religion in Germany was read." (Brooklyn Tablet, June 5, 1937.)

Always Backing "Unorthodoxies"

An efficient and informed non-Catholic investigator of Communistic activity and organization writes: "The little radical, so-called, 'Catholic Worker,' which eulogizes leading Communist agitators and reads like the Communist Daily Worker, except for studied interspersions of 'religion 'which 'sell' it and its radicalism to the unsuspecting, admiringly reports, etc." (The Roosevelt Red Record and Its Background, Elizabeth Dilling, page 232.)

The Catholic Worker has approved of movements which are definitely opposed to Catholic prinicples and practice. It has aligned itself with so-called "liberal Catholic" proponents of the obnoxious Child Labor Amendment. The associate editor of the paper spoke in the name of the Catholic Church on February 23, 1935, over the Socialist Station, WEVD (Eugene V. Debs) and selected as the subject of her discourse, "For the Child Labor Amendment."

Furthermore, the Catholic Worker approves of the tactics and ethics of the sit-down strike which to the mind of Catholic economic and social philosophers represents unlawful seizure and immoral occupancy of private property. For the reason that the workers of France used the "sit-down strike" to force the government to seize and operate some industries; we, therefore, suspect both the method and the purpose of those who employ the sit-down strike.

Worker Upholds Sit-down Strikes

There can be no doubt of the fact that the editors of the Catholic Worker approve of the sit-down strike. "Inasmuch as the sit-down strike has been used as a non-violent tactic to prevent scabs from taking the jobs of the workers, and to prevent the employer from removing the machinery and thus depriving the worker of his right to work and earn a living, **WE OF THE CATHOLIC WORKER HAVE UPHELD IT."** (Catholic Worker, Mar. 1937).

Certainly Catholic philosophers of sociology and economics would not fall into the age-old unethical sophistry "the end justified the means" as did the editors of the Catholic Worker in their attempt to justify their approval of the sit-down strike.

Students of Catholic social and economic ethics recognize the fact that the sit-down strike is illegal both because of the **finis operis,** the unlawful seizure and illegal occupation of private property, and of the **finis operantis,** the forceful occupation of that private property in an effort to extort recognition of strikers' demands or the socialization of the industry by the government.

The following protest was contained in the same issue of the Catholic Worker: "Loud protests are in order for the holding of 20 union men, United Automobile Workers, **WHETHER OR NOT THEY ARE ALL COMMUNISTS,** in an Anderson, Indiana, jail, where they can neither obtain bail nor see their lawyer or friends." The very wording of the protest, to say nothing of its ethics, morality or propriety is intemperate and ill-counseled in addition to being poorly chosen.

Leftist Zealots Fatal to Movement

"The Catholic Worker" has featured a box notice which called on its readers to boycott the Hearst publications. By this boycott the editors have aligned themselves definitely with the Communists who have protested and clamored against the anti - Communism campaign waged by Hearst. On the other hand, they have never called upon their readers to boycott other newspapers which have knowingly and deliberately attacked Catholic persons, practices and policies.

On occasions the leaders of the Catholic Worker organization have picketed the Mexican Embassy in New York City. The daily newspapers featured pictures of the pickets and their placards which were far from complimentary and helpful to Catholic principle and practice. No one has heard of the Catholic Worker group, however, **picketing the Soviet Embassy or the Amtorg Trading Corporation.**

Such exhibitions of leftism and radicalism will kill the Catholic Worker Movement. The idea of the movement and the organization is praiseworthy. The ideals of the organization are truly Catholic, **the amount of good wrought by the members of the organization cannot be counted, the self-sacrificing lives of the leaders of the movement are above reproach.**

On the other hand the misrepresentation of the Church's stand and attitude on current questions which amount to disloyalty and the seeming endeavor of lay persons to pass themselves off on the world as authorities on theology, history, and ethics—all the time displaying their abysmal ignorance of such abstruse sciences makes the clergy and laity appear stupified.

Regent of Catholic College Bans Sale of Social Justice; Replaced by Catholic Worker

To the Editor:

We are three students at **St. Joseph's College of Social Sciences in Philadelphia.** Last year the student body consisted of eleven hundred; this year we have one thousand students enrolled.

Being advocates of Social Justice and ardent supporters of Father Coughlin, we naturally had our paper, **SOCIAL JUSTICE,** placed on sale in the college, selling on an average of 20 copies weekly. Which, you will see, did not discourage us.

This year we started the school term by selling 30 copies the first week. This was so gratifying we increased our weekly supply from 75 copies to 100, expecting to sell them all in the college.

Being a Catholic college, we never expected the regent, Father Roth, S. J. (transferred from New York), to ask us **to take the paper out of the building.** On seeking the reason for such action, the good father informed us that **he disliked the article in the issue of Oct.. 24. It was captioned: "Why His Bishop Put Father Coughlin on the Air."**

The regent said it was too much in "defiance" of Father Coughlin's present superior, Archbishop Mooney.

On complying with his wishes, we were very much surprised to find the "Catholic Worker" had been placed on sale!

Of course you will please decrease our order by 25 copies due to this most untimely action.

Being a School of Christian Principles and Catholic Doctrine we were confused at the attitude displayed toward Father Coughlin and our great paper **SOCIAL JUSTICE.**

If it be possible we would like this letter to be published in a future issue.

We thank you.

Raymond E. Denney,
2037 South 24th St.
Philadelphia, Pa.
Walter Carey,
2049 South 22nd St.
Philadelphia, Pa.
Joseph Ford,
2311 So. Bucknell St.
Philadelphia, Pa.

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Message to Councils

Eleventh Principle of Social Justice

"I Believe in the Recall of Non-Productive Bonds"

DISRAELI said years ago in England: **"A country that invests in its war debts is a country decayed."**

For the last 125 years and behind that date, we have been guilty of loaning money at interest for non-productive enterprises. Loans for the conduct of war fall under that title.

Morally, interest is associated with loaning money for some productive enterprise — for building a factory, designed to produce either the necessities or luxuries of life, for constructing railroads, for making possible tremendous public improvements, for accomplishing all the magnificent things that should mark genuine progress.

To loan money at interest for a destructive purpose is usury.

Usury, thus, is identified with exploitation, with injustice, with the rental of money for non-productive purposes.

It is a notorious fact that the Rothschilds, disparaging the teachings of their forebears as found in the Old Testament, re-established in modern capitalistic life, the pagan principle of charging interest on non-productive, or destructive debts.

The horrible, hated word spelled "W-A-R" was the secret of their success.

Every war since the birth of capitalism, 160 years ago, has been a destructive war. The wealth of nations was sunk in ships at sea or buried in bullets in the soil of battlefields. Farms destroyed, cities razed, churches mutilated, industry diverted into false channels of activity, lives sacrificed — this was destruction.

Are you not aware that the World War of 1914-18 was organized and fought on interest bearing gold bonds? Need we tell you that, due to that World War, we have issued among our own people approximately $12-billion of debt money payable in gold to heal its economic wounds?

Here we have billions and billions of dollars represented by bonds — interest-bearing bonds—which are held by the banks and the wealthy individuals of our nation. For these interest-bearing bonds, we, the people — the farmers and laborers and the unemployed — must pay tribute to the bankers for a purpose that was non-productive; for the privilege of creating money and procuring destruction.

For having entered so foolhardily into this spree of wasting, of destroying, we have accumulated tremendous debts which are rendered more immoral because to these debts there is attached interest; because on these debts we have squandered the productive labor of the future. We have stolen from the future rather than borrowed from it — the future with its wealth that may be used only for productive purposes.

Let us quote for you the proof to substantiate this statement. The proof is the iniquitous "Hazzard Circular" which originated from the Rothschilds of London in the year 1862 and was sent to the banks in America while we were engaged in the Civil War. It reads as follows:

> "Slavery is likely to be abolished by the war-power, and chattel slavery destroyed. This, I and my European friends are in favor of, for slavery is but the owning of labor and carries with it the care for the laborer, while the European plan, led on by England, is for capital to control labor by controlling the wages. **This can be done by controlling the money.** The great debt that capitalists will see to it is made out of war, must be used as a basis to control the volume of money. To accomplish this, bonds must be used as a banking basis. It will not do to allow the greenback (debt-free money) as it is called, to circulate as money any length of time, as we cannot control that."

Today, the seemingly erudite bankers of our country have forgotten the very essence and substance which surrounds the nature of interest. They have misconstrued the very fundamentals of their own system of capitalization to such a degree that they erroneously think that whenever money is loaned, it must bear interest. They have failed to distinguish between a productive loan and a destructive loan.

Montague Norman, governor of the privately-owned Bank of England, made the statement that "We have reached such a pass in the condition of human affairs that we know not where to turn."

This condition has eventuated because greedy men, into whose hands had fallen the guidance of the system of capitalism, brought about wars to make unproductive loans and thereby gain control of real wealth.

Especially for the last five years, we have listened to leaders whose only suggestions are childish suggestions which do not go to the heart of the problem.

Non-productive usurious bonds, more than anything else have destroyed the practical functioning of our money system. To restore and increase the purchasing power of our nation, more currency dollars must be circulated among our citizens, and money loaned at interest can only be done so for productive purposes.

What is the remedy?

Let us recall the outstanding United States Government non-productive bonds and pay the present holders of them with either good United States currency or with bonds bearing no interest.

By giving to the banks and wealthy individuals who hold these bonds, debt-free currency money, which bears no interest when it is idle, the bankers and millionaires who hold these bonds will be forced when they receive the currency, or non-interest bonds—to invest them in productive channels or else pay the penalty for keeping idle money in idle vaults.

They Sell SOCIAL JUSTICE

On Chicago South Side:

Terence Devane, 501 W. 65th St., Chicago, Ill., announces that **SOCIAL JUSTICE** papers will now be sold at the southeast corner of the Sears Roebuck Englewood store, near the alley, on Thursday, Friday and Saturday, and at 63rd and Cottage Grove on Wednesdays from 8 to 9 p. m.

In Providence, R. I.

The following stores are now selling **SOCIAL JUSTICE** in Providence, Rhode Island.

J. J. McQuade, 43 Manton Ave.

Sampson's News Store, 324 Cranston St.

Macomb & Company, 317 Weybosset St.

John R. Dodd, 569 Westminster St.

Rialto's News Stand, 90½ Mathewson St.

Vincenzo Brothers News Stand, 2 Westminster St.

Joseph Appleton, 1742 Westminster St.

Henry C. Pohle & Company, 6 Plainfield St.

Arthur LaBlanc, 77 Whitehall St.

Leo's Variety Store, 378 Cranston St.

Mr. Doyle, 321 Plainfield St.

Flynn's News Store, 1902 Westminster St.

Back copies may be obtained from **Eileen Norcross,** 105 Eastwood Ave., Providence, R. I. Telephone WEst 3036-W.

The Priest of Royal Oak

Ten years ago, from Royal Oak, the voice of Father Coughlin spoke;
To tell the world that once again, some one in love with his fellowmen,
Had hoisted a new banner high, and shouted out this battle-cry:

"SOCIAL JUSTICE MUST PREVAIL, THAT CHRISTIANITY SHALL NOT FAIL."

"Where are those 'men of God'" cried he, who talk of Christ so piously,
Yet who refuse to lend a hand, to correct abuses throughout the land!
These men who are supposed to lead, as Jesus did, by word and deed:
Are they content to merely say, 'I know 'tis tough, but starve and pray'."

The Master didn't hesitate, knowing crucifixion was His fate:
Among the poor He walked and talked, with word and lash for them he fought.

The money-changers He defied, until upon the cross He died.
"For the suffering of each child," said He, someone some day will account to Me.

Where are your leaders of today, these men ordained to show the way?
Why do they sit so idly by? Can they not hear the children cry?
See families starve for want of bread, with the blame upon each priestly head?

If cowards they prefer to be—that title shall not apply to me.

Christ gave His life that He might save, for a happier life beyond the grave,

The soul of every baby born—none need despair or feel forlorn:
Arise you millions in this land, half fed and clothed on every hand,
And follow me if you would be faithful to God in His charity.

For years the priest of Royal Oak, over a nation's airwaves spoke,
Teaching in his humble way, exposing the evils of his day.
Abuse was heaped upon his head, but he carried on and bravely led;
Patiently he tried to show, what caused the poor to suffer so.

Year after year the exploiters bold tried to dispute the truths he told;
Failing, they cried, "Stay in your place; don't bring the Church into disgrace."

"Stay in your place," amazed, cried he: If Christ were here where would He be?

Would He stand idly mumbling prayers, and say, "'Tis none of My affairs"?

Ah, no, in wrath He'd walk with me, to help instruct the laity;
The clergy would get this command, "Get out in front and take your stand."

Advise your people of the wrong, perpetrated far too long,
Upon God's children by these few, men of greed you've catered to.

Father Coughlin, you will note, taught the people how to vote,
Away these wrongs, to make men free, to enjoy a true Democracy.
Did the clergy in this critical hour, help this man from the Shrine of the Little Flower?

Alas, they heeded not his call—he stood alone to do it all.

For them there'll be a judgment day, when the mists are finally cleared away;

When facing God they must atone, for allowing him to stand alone.
Christ's wounds must surely bleed anew, as He looks upon the faithful few,
And all, while millions cried for bread, who catered to the rich instead.

On voting day confusion reigned, abetted by men of Christ ordained,
Broken a people's flimsy trust, as they risked again to grab a crust.
Surely it was no wonder then, deserted by nine of every ten,
This priest, in tired heart-broken mood, desired but silent solitude.

If you'll permit to prophesy, an humble poet such as I,
Long after we've gone to our reward, mankind will kneel to thank our Lord,

And praise this Christian soldier's name, who through persecution rose to fame,

Who tried to show the way once more to the path which Christ tried long before.

Arise, you one of every ten, shoulders squared to carry on again:
You haven't lost the noble fight, to set a troubled world aright.
Arise, and hold aloft today, this banner with N. U. S. J.,
As you sing again the victory song, "Father Coughlin came along."

Will you let this man go down to shame, while future men will praise his name?

Must we repeat this o'er and o'er, "He lost as others did before!"?
Arouse the other nine of ten, and let's be on our way again.
We know we're right—we shall not lose—there's no other path to choose.

Implore this man in penitence, to carry on in our defense.
No man more proudly carried his cross—his silence is the people's loss.
Demand that now, for once and all, the clergy heed our leader's call;
Or I predict ye'll rue the day ye turned your backs and walked away.

When Communism lifts its head, denying Christ and in His stead,
Shouts: "The State alone must rule," is every one of us a fool?
No! Christianity shall not fail: Social Justice must prevail.
Remember, no man more bravely spoke, than the humble priest of Royal Oak.

Composed and written through sleepless hours of sadness over the voluntary silence of Father Coughlin, this poem is humbly dedicated to millions of Christ's children crying for leadership and to the clergy who so bravely dared assist and defend our Great Leader, and thereby put into practice the Master's teachings.

By one who prefers to remain known merely as—

THE VISTA POET.

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Ballrooms Are Packed For Birthday Parties

Capacity crowds which the commodious ballrooms were not adequate to accommodate were reported from the Birthday Balls held in many parts of the country, for the benefit of Father Coughlin.

The Birthday Ball in Boston was a complete success. There were approximately 2,500 persons in the hall, and several hundred more were unable to gain admittance. The party was held in Paul Revere hall, Mechanic's Building, on the night of Monday, October 25.

Messengers for the Western Union and Postal telegraph companies took scores of cablegrams from guests and members of the ball committee saw to it that they were sent directly to His Holiness Pope Pius XI that same night.

Miles C. Hayes of Weymouth, Mass., national co-ordinator for Massachusetts and New England, paid high praise to the work of the committees which resulted in the big success of the ball. The personnel of these various assisting committees was as follows:

Finance Committee, Mr. Francis Sullivan, Mr. Vincent Lynch, Mr. Timothy McCarthy, Mrs. N. Pierce, Miss Frances Cleary, Mr. Lawrence Hassett, Miss Mary Kelliher, Mr. Charles Lawlor.

Committee on Arrangements, Mr. Fred Fay, Mr. Phillip Crowley, Mr. Harold Raybold, Mrs. Roderick Atwood, Mr. Henry Shields, Mrs. H. Gindorff, Miss Annette Maynard, Mr. James Foley.

Entertainment Committee, Miss Annette Trudeau, Mr. Joseph Sosnoski, Miss Josephine Mullens, Mrs. R. Longfield, Mr. Edward Fagan, Mr. James Connor and Mrs. Miles C. Hayes.

Refreshment Committee, Mr. Patrick Byrnes, Mr. C. F. Martin, Mr. Daniel Gearty, Mr. Frank Wolfort, Mr. George Lohr, Mr. Matthew Hanley.

Program Committee, Mr. Joseph McDonald, Mr. Leo Goulette, Mr. James McCarthy, Mr. M. E. Gaddis, Mr. Ambrose Barron, Mrs. Margaret Bird, Mrs. M. O'Riley, Mr. John VanTassel.

Ball Committee, Mr. John Leonard, Mr. Diogene Thebault, Mr. Arthur Jordan, Miss Fannie Lowe, Mr. James Kerrigan, Mr. Earle F. Thompson, Mr. Joseph Clancy, Mr. Robert Carroll, Mr. Richard A. Daniels, Mrs. Dr. Lynch, Mr. Leo Wells, Mr. George McAuliffe.

Not Even Room For Reporter At Philadelphia

"We lost the first round on a technical decision, but we are still full of fight!"

That slogan on an open letter being circulated by George B. Lamb, the Philadelphia printer, would have been a good motto for the spirit of the fighting Philadelphians.

There was a glorious celebration here on Father Coughlin's birthday, writes **SOCIAL JUSTICE'S** Philadelphia reporter. The hotel was filled away beyond its capacity (this is not intended as a "Hibernianism').

Packed nearly to suffocation, the good natured guests milled and worked their way about, many of them in their winter overcoats, since the wardrobe rooms were already overtaxed. The guests were good mixers —they simply had to be!

It was a spontantous demonstration of tribute to one of the most remarkable personages of this or any other generation. It was Philadelphia's gesture of appreciation for Father Coughlin's leadership and their protest at his absence from the radio at this crucial time.

"I did not observe a single supercilious high-hatter in the assemblage," continues the first-person confidential report of the **SOCIAL JUSTICE** reporter. "I went to the dance with a small bundle of papers prepared to 'spread the light and share your knowledge,' but was pinned to the wall for the greater part of the evening. I do not know where the card party adjourned. I found the exit, after following several elusive leads, about 1 a. m.

P. S. I was perfectly sober!"

Baertschi, Sayre In Pittsburgh, Pa.

National Co-ordinator Walter Baertschi and William Sayre, Pennsylvania moderator, for Social Justice Councils, were to speak in Pittsburgh, Pa., at Duquesne Garden, Fifth St. and Craig, on the evening of Tuesday, November 16.

Fine Ball at Paterson, N.J.

The birthday ball at Paterson, New Jersey, was an immense success, socially and financially, Lazzara's Music hall being packed to the doors. Every cent of profit from the affair is to be sent to Father Coughlin. More than 500 petitions are in circulation in Paterson directed to Pope Pius, and calling the attention of Rome to Father Coughlin's silence, in order to avoid conflict with the personal views of his superior, the Most Rev. Edward Mooney, archbishop of Detroit.

The committee in charge of preparations for the Paterson event were the following:

Lawrence J. Platt, 329 West Second street, Clifton; Wm. Vander Weit, 261 North Eighth street, Paterson; Henry Wielen, 13 Home Place, Clifton; Bert Sokat, 147 North Seventh street, Paterson; Louise Costa, 229 Paxton street, Paterson; Van Sala, 105 Knapp avenue, Clifton; C. Simonse, 39 North York street, Paterson; Joseph Fritsch, 148 North Seventh street, Paterson.

Middle Atlantic Division Reports

SHARON, PA.—Another outstanding worker for Father Coughlin and Social Justice has accepted the appointment of acting county secretary. He is William Zimmer, well known in all "S. J." circles in Mercer county, an active distributor of our paper, and from whom much can be expected in the work of organizing councils.

BRADFORD, PA.—McKean county is one of "bee-hive" activity for Social Justice, under the leadership of Mrs. W. C. Higgins, ably assisted by her husband, and supported by a fine group of "real folks."

PITTSBURGH, PA.—Sales of Social Justice given substantial impetus through local distribution organization created recently under the direction of Father Mineweiser.

PHILADELPHIA, PA.—The Social Justice Distributors' Association, of which Mr. Floyd Nellett is president, has been driving for increased yearly subscriptions to our paper with most encouraging results. This group has already placed Social Justice on many of the prominent newsstands in the city.

ALTOONA, PA.—Friends of Social Justice will be pleased to hear that Mr. V. J. Smith, former district secretary, is our acting secretary for Social Justice Councils in Blair county. His loyalty to Father Coughlin and the 16 principles has long been a stiumlating factor in our work.

GALLITZIN, PA.—Cambria county is fortunate in having former district president, Mr. Andrew Kittell, accept the appointment as acting county secretary and, under his guidance, the creation of Social Justice Councils will be often reported.

BALTIMORE, MD. — The recent feeble attempt, by enemies of our organization, to discredit the acting secretary, Mr. Eric Arlt, has had but an energizing effect upon all the local councils, being more confident than ever in their leadership.

We See By the Papers

Fr. Coughlin Bows to Authority

From The Echo Of Buffalo, N. Y.:

"At no time since he began broadcasting more than a decade ago were Father Coughlin's words of advice and exhortation so needed as at this moment. He dipped into a source of information that was remarkable for its authenticity and exclusiveness. His interpretation of that information in the light of a Christian worldview was fearless and without doubt as valuable as any application of the eternal principles of justice can be to the ever-changing affairs and conditions of the hour.

"Above all, Father Coughlin had become the mouthpiece of the great inarticulate mass of exploited humanity, the victims of our vicious and pagan system of economics. He became a social relief valve; he vented the pent-up feelings of the underdog, and at the same time recalled the necessity for Christian patience as applied to effecting a renovation of our industrial society in terms of a Christian plan and specification.

"Now, unfortunately, at the very moment when the unseen dictators of our economic and financial empires are striking back, infuriated by the few attempts to inaugurate some occasional measures of social justice by legislative enactment, Father Coughlin announces his decision to cease broadcasting. Never before was his fearless and courageous leadership more needed to stem the rising tide of revolt among the masses. Those of us who come in daily contact with the worker and his disappointment at the loss of such a spokesman as the radio priest of Detroit, fear the uprising against Christ and His Church that seems almost inevitable.

"On the other hand, there never was a time when complete submission to authority, both civilly and ecclesiastically expressed, was so essential. Father Coughlin's great army of admirers and well wishers know that in his effort to be of service to them as an "alter Christus" he will give himself over completely to authority as expressed by his superiors."

Silencing Coughlin Vicious Precedent

From The Sunday Herald Bridgeport, Conn.:

"A far-sighted thinker once wrote that he disagreed with everything Mr. X advocated but would fight to the death to give him the right to express his views freely.

"Aside and apart from the ecclesiastical phases of it, on which we are not qualified to pass judgment, we feel the same way about Father Charles E. Coughlin's views and his right freely to express them.

"Father Coughlin's announced radio talks should not be squelched.

"To permit that to happen would be to establish a vicious precedent."

Condemn Words But Miss the Spirit

From a Letter in The St. Louis Post Dispatch:

"It now seems definitely decided that Father Coughlin will not resume his annual series of broadcasts this fall. No doubt many, within and without his church, will welcome this decision. However, **it cannot be denied that Father Coughlin has rendered a public service of great value.**

"Through his broadcasts, thousands of our people learned many valuable lessons in civics, economics and religion, subjects which gave him ample space to display his broad knowledge and his gifted oratory. In a single effort, he paid his debt to his country when he led his listeners to prevent the United States being dragged into the World Court.

"As long as Father Coughlin remained at his microphone, his enemies had few avenues of attack. In strong language, he took the wrong to task and backed his arguments by the records, the encyclicals and the Scriptures. They savagely slandered his person, but found few openings in his logic. **They condemned his vocabulary, but did not question the truth of his words.** Had he remained at his radio, he could have continued to wield an uplifting power.

"When he was led to desert the field in which he excelled, his limited knowledge of politics caused him to underestimate the task of controlling hundreds of scattered groups. He could not foresee the opportunities he was creating for self-seeking local politicians of mongrel caliber. His third-party activities marked the low point of his career.

"If Father Coughlin is to be forever banished for following the counsel of those whose political plans were born of academic or unscrupulous minds into an uncharted political wilderness, the same scornful finger can today be pointed at others in far higher places.

"Father Coughlin as the radio priest was at his heights. As a radio priest he, with a vision broadened by experience, can still render a public service of which we are much in need.

"—Joseph Redmond."

New England Alert to Nip Nasty Rumors

Did you hear the propaganda that Social Justice is now in the hands of "un-Christian, un-American" people?

NOTHING IS FARTHER FROM THE TRUTH.

The people now responsible for the publication and success of Social Justice are close friends and loyal followers of Father Coughlin and staunch supporters of social justice. Their one aim is to boost its circulation to a million and restore its ownership to Father Coughlin when he is again returned to the radio.

Its editorial policy will never change, neither will **its capacity to tell the truth.**

You will be able to continue to get **"ALL THE FACTS"** in Social Justice and the **"REAL STORY BEHIND THE NEWS,"** which your daily newspapers are prevented from publishing because, in most cases, the policy of the daily press is unfortunately under the control of its advertisers.

So far as we know Social Justice is the **ONLY NEWSPAPER** that is absolutely independent of dictation from any subservient group, and, further, Father Coughlin, as you and I know him, would destroy Social Justice rather than allow it to pass into the hands of selfish, unscrupulous or un-Christian people.

Its success is strictly in your hands. Are your friends and neighbors reading Social Justice? If not, please notify me, 165 Pierce Road, Weymouth, Hass., phone 0639, and prompt deliveries will be made.

Do you want Father Coughlin **to continue his battle on the radio** against the forces of greed and Communism?

Do you want him to continue his crusade against usurious bankers, crooked politicians, political churchmen, merchandisers of murder, exploiters of the people, green-eyed zealous clerics, stupidly ignorant educators, blood-red Communists, and Ku Klux bigots?

If you do, write your protest to Archbishop Edward Mooney, Detroit, Michigan, and to His Holiness, Pope Pius XI, Vatican City, Rome, Italy, asking that the severe censorship be lifted from Father Coughlin, and that he be allowed to continue to teach the encyclicals to the people of America.

Yours very truly,

—Miles C. Hayes.

Jews in Capital Deceived About SOCIAL JUSTICE

WASHINGTON, D. C. — Father Coughlin's explosive exposures of the "Money Changers," as the unscrupulous behemothic bankers of Wall Street are generally referred to, have been used as propaganda against him by those he has hit hardest.

A whispering campaign in Washington particularly among the smaller tradesmen and workers, has been effectively carried on for some time. In some cases it has resulted in cancellation of subscriptions to Social Justice.

Cases have been found of individuals who have been told that the Radio Priest's references to "Money Changers" really means money lenders—or pawn brokers, since practically all of this class of tradesmen are of the Jewish faith, the exposures o fthe Morgans and Rockefellers, Kuhns and Loebs, Mellons and Baruchs, have been misinterpreted as attacks on the Jews.

The better educated of the Hebrew race have refused to fall for this propaganda, but it is surprising how many of the less informed have.

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The People Speak . . . .

Followers Won't Accept Repudiation

To the Editor:

Father Coughlin has made his choice—the choice apparently given him by his bishop—the choice between his people and his Church. **And Father Coughlin chose his Church!** This became obvious when he canceled his broadcasting and sold his paper, **in order that he might remain a priest completely in obedience to his bishop.**

Perhaps the bishop of Detroit is pleased at this decision, and considers the matter completely settled. But we the people, do not think it has been settled. Nor are we pleased.

We likewise, have made a choice. And our choice is Father Coughlin. We do not ask that he be able to speak without any responsible censorship. **Neither would he ask that.** What we do ask is that his censorship be confined to the things over which his Church and bishop have authority. We ask that it be a censorship and **not a dictation of what to say.** The bishop may know a lot about his Church, but I would challenge him to find any doctrine in his religion which says "hurrah for the C.I.O."

Even his good friend, Msgr. Ryan has shown that the acts of the C.I.O. are not compatible with Christianity, and if the bishop would take the time to read SOCIAL JUSTICE, he would find that out.

Father Coughlin's followers, that is, those among us who are not of his faith, are satisfied to take his Church along with him, for the privilege of hearing his teachings on Social Justice, but I for one, am not willing to let any bishop step in and take him away from us — for no good reason at all. We don't blame his Church, but we do blame the bishop.

Because Father Coughlin has been obliged to choose the Church does not mean that he does not still want to help us, his followers. And it is for that reason that his followers refuse to be repudiated, by a bishop, **who until recently, was probably never even aware of our existence.**

Sometimes silence is more eloquent than words. Such is the silence of Father Coughlin at this time. But he can be assured of the support of his followers in his silence and more than that, they will be increasing in number and strength as they await the moment when his tongue shall again be loosed, and he shall be free to speak.

—J. J. Thomas.

Milwaukee, Wis.

What Side Will They Be On?

To the Editor:

I want to thank Father Coughlin for all he has done to help the needy by teaching the truth fearlessly. When the guns are turned on Christians who are willing to suffer persecution for justice's sake, where will Msgr. Ryan be?

Will he take up his cross and follow our great teacher Jesus Christ? Or will he take up his gun and follow those for whom he now pleads sympathy? Radicals?

Father Coughlin has always humbled himself and for this reason I believe he will be exalted. We have been taught that no man can serve two masters, and Father Coughlin has well served his Lord and God. I sincerely hope he will return to the air.

—Tom Boyer.

Neenah, Wis.

Early Distributor Encourages Paper

To the Editor:

As one of the very first distributors of SOCIAL JUSTICE, let me extend my most sincere wish that you are able to keep the good old sheet before the public without the temporary help of its inspiration and founder Father Coughlin.

SOCIAL JUSTICE, as it always has, must take up and go where the regular press lets off.

Whatever you do, try to continue Robert H. Hemphill's items. They are very much worth reading, especially at this time.

—Dr. Wilmer C. Kessler.

Mansfield, Ohio.

Suggests Hemphill Biography

To the Editor:

I am highly gratified to have such men as Mr. Hemphill, and others contribute to SOCIAL JUSTICE. It gives the paper greater prestige and contributes to confidence. One suggestion I would like to offer is that you give a short biography of Mr. Hemphill, so the average reader will know what "big" men are making SOCIAL JUSTICE so valuable.

It is to be regretted that authorities in such an organization as the Catholic church are so one-sided in their decision as to prevent Father Coughlin from broadcasting while still allowing opponents to continue. While I appreciate the value of the social institutions, for I myself am subjected to them, I am firmly convinced that Father Coughlin knows he is right and therefore should take matters in his own hands and use every effective means to disseminate the truth.

If God is for us, who can stand against us? This seems to me to be the fitting thought for all grave problems which require such a momentous decision.

Thank you for the fine work you are doing, especially regarding monopoly and Communism.

William C. Gehrke.

Smolan, Kan.

The Beggar at the Door

LEWIS' DEMANDS OF A.F. of L.
-AND I'LL ORDER MY DESERT LATER WITH MY DEMI-TASSE.
A.F. of L.
THE DISCREDITED C.I.O.
ORR
Copyright, 1937, by Chicago Tribune

—Orr in Chicago Tribune.

Personal Views Not Always Heresy

To the Editor:

I have sought every opportunity to secure the opinion of priests on the silencing of Father Coughlin. With one accord the answer is **that it is entirely a matter of disciplinary action by his bishop;** that the Catholic bishop may exercise **at his own discretion,** complete supervision over every utterance, spoken or written, of any and all priests under his jurisdiction. The priest is usually given a wide latitude.

In this case it is evident that Father Coughlin's bishop has said **"NO,"** and that is all there is to it. **I gravely fear that we will not hear** Father Coughlin again; at least, not from the diocese of Detroit.

This many of my friends cannot understand, and are rather profane about the whole business. Are we to have a repetition of the Irish rebel priests' controversy with the Irish bishops, crown men, who imposed excommunication on the Irish Republican army and its supporters? We trust not, but frankly, I cannot see what will prevent a similar revolution in this country, even though Father Coughlin would be unwilling that this should happen.

Many people, like myself, cannot for the life of us see how or why the Bishop of Detroit should impose his personal views in a matter certainly not involving heresy. It is hardly sporting to say the least.

—H. H. S., M. D.

Pittsburgh, Pa.

Readers Want More of Belloc

To the Editor:

SOCIAL JUSTICE paper is getting more interesting every week. In fact, it is always valuable. Particularly do I like "The Indicator," and agree that Father Coughlin's and Hilaire Belloc's minds run in the same channel.

The only difference is that Father Coughlin writes in plainer language for most people, and Belloc is a little more difficult to understand.

Keep on quoting Belloc. His books should be read.

—Rita E. Lavagnind.

Indiana Dentist Offers Support

To the Editor:

Your November 1 number, which is before me, contains the most unusual and startling news of all time.

I have in the past loaned my time and energy to Father Coughlin and his church to combat the evils that confront our government. And I am still ready to help him, as he is the one man in the United States who knows and tells the truth about what is to happen.

I hear much comment on the attitude of the high officials of the church. The Archbishop of Detroit, with his spokesman, Msgr. Ryan, has done more to discredit the church with the laity than the enemies could have done in 20 years.

Father Coughlin was and is universally loved for his teaching to all classes of people in and out of the church.

Nothing was published in SOCIAL JUSTICE that was not the absolute truth. The assertion from Msgr. Ryan that there are only 40,000 Communists in this country, is too absurd even to be contradicted. Let us not be misled by a bubble exacter with no statistics or proof of an assertion.

The country and our government by the silencing of Father Coughlin, has suffered an irreparable injury. His church, which he was trying to save, now stands a lone object to the fate of many Spanish remembrances.

—Dr. H. S. Hickman.

Terre Haute, Ind.

Sees Jealousy Between the Lines

To the Editor:

In regard to the censure put on Father Coughlin, while recognizing his position, we also know that the higher position of his archbishop does not in any sense mean that he is mentally Father's superior. He simply has authority over his church actions.

In regard to broadcasting, generally speaking, I am sure that most people are depending upon Father Coughlin for the fight which is to release so many from the bondage of politically controlled wealth. He will win—slowly, of course, but eventually.

The religious side of Father Coughlin's broadcasting has its influence with large numbers and there is so much jealousy over the prominence given the influential speaker that there is often a desire to curtail him for petty personal reasons. I am not a Catholic, so that part is in no sense viewed by me as other than a spectator. However, many of us think we see it in the censure placed upon Father Coughlin.

—Dr. F. J. Jones.

LeRoy, Ill.

Syracuse Offers 100 Organizers

To the Editor:

With great pleasure do I read that a concerted movement, headed by Mr. Baertschi, has been started in protest of the treatment of our beloved leader and teacher Father Coughlin, and for his return to the air. This movement voices the sentiment of thousands of clear minded Christians in this locality who I am positive will do their utmost to help you, in any way you advise, to reach your objective.

I am taking this liberty in offering my services to you in any way that I might be of help. I would like to say that I have for many years been a sincere believer and faithful follower of Father Coughlin. When he announced the formation of the N.U.S.J. I had the sincere pleasure of organizing a unit of 250 members.

When we were informed that as units, we might sell SOCIAL JUSTICE I immediately wired for 200 copies weekly. We disposed of them regularly. After the election crash our sales began to fall off, but even after the dissolution of the N.U.S.J., **I contuued to and am still selling 106 copies weekly!** I only write this to prove to you the loyalty which our local friends feel toward Father Coughlin. **We can easily guarantee 100 volunteer organizers in our city who will feel honored to get behind you and give to you all our co-operation and support.** We will await patiently any instructions that you may suggest. We're with you 100 per cent in this movement.

We wish you luck and promise, that as long as you stick to Father Coughlin, we will give you every support within our power. Best wishes to you, to the best paper ever published and to our great leader and teacher, Father Coughlin.

—T. P. Wolfe.

Syracuse, N. Y.

Work MUST Be Carried On

To the Editor:

I have been a Catholic church goer for 40 years. I have yet to hear the first word about social justice. Whoever did, until Father Coughlin came on the radio and pulled the veil aside that all might see?

Why does the Pope speak on social justice and then his bishops and clergy refuse to preach it?

It is a pity that Father Coughlin is a Catholic. Otherwise we might be allowed to progress with his fight on the money changers. Father Coughlin is not on any party's payroll. That accounts for his being silenced.

Are there not honest laymen enough to take up where Father Coughlin was forced to give up, regardless of creed? Someone must carry on. We are here to stay. We won't find another Father Coughlin, but his work must go on.

—M. Bivens.

Morristown, N. J.

Finds Contest Interesting

To the Editor:

I find your contest very interesting, educational and absorbing.

As one of the original followers and supporters of Father Coughlin's teachings on social justice, may I offer my sincere congratulations and appreciation to the publishers of SOCIAL JUSTICE for the splendid paper you are publishing.

It is fufilling a medium to the people of our nation that has long been sorely needed and is preving to be an excellent educational force relative to the true economical condition necessary to reform the false philosophy that exists today.

—James J. Conroy.

Buffalo, N. Y.

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New Yorkers Protest Radio Priest's Silence

To the Editor:

We are very sorry and indeed shocked to hear that Father Coughlin is not returning to the airways again this fall. Whether his decision to cancel radio broadcasting activities was motivated by the rigid censorship of Archbishop Mooney or his own desire to be forgotten is irrelevant at this time. His radio voice is a greater power in stirring the people to action, because the spoken word expresses action, the written word dry facts. Even his splendid publication SOCIAL JUSTICE, is not as potent as the radio in winning converts to the humane cause. Therefore, Father Coughlin's legion of followers and radio listeners demand that he reconsider and return to the air as soon as he is able.

To the rank and file, the attitude of Bishop Mooney is highly condemnatory to say the least. It is unfortunate that an implication arises that he is opposed to telling the truth, and most of all, that he is fearful to permit one of his priests to expound the unassailable principles of social justice.

The failure of any preacher of the gospel to enlighten the people on social justice is re-echoing throughout the land. Only through the medium of the church can social justice germinate and blossom in this nation.

Therefore, we wish to enter this letter as a protest—a protest, if you please, against a bishop's power to deny Father Coughlin his inalienable right of freedom of speech.

George E. Kingsley.
Nicholas Schnitzler.
Charles Desmond.
James Liebel
George R. Kingsley.
Rose G. Kingsley.

Rochester, N. Y.

About Religion And Politics

To the Editor:

I notice in your issue of November 1, that Mr. E. C. Keller of Sharpsville, Pa., says he does not like a man to carry his religious beliefs into politics.

My opinion after more than four score years of living, and not much education except from observation and experience, is this:

Too many have no religion that could fit their party affiliations. **Many men try to shape their religion to the kind of politics they already have, instead of shaping their politics to the kind of religion they should have.**

—Cyrus M. Leas.

Green City, Mo.

Unsilence Leader And Give Us Truth

To the Editor:

How long will we sit idly by and allow misguided leadership to silence the voice of our leader?

In one sense it is not to be wondered at. We failed him miserably when we had an opportunity to show our loyalty, and if it is just that we enjoy hearing him, it is better that he save his ability, his knowledge and his efforts for a really crucial time that will surely follow. But how can a man, who not without some merit, has risen to the high position of head of an important subdivision of his Church, so far forget the teachings of his own superiors that he use his position to stifle the voice of a sincere teacher of truth?

How can he overlook the fact that he is destroying the most effective means of getting the truth before the masses?

Is it because, as it appears, he is so smugly satisfied with his own lot that he does not have to suffer? Or does he belong to that group which fears the truth?

This is indeed a selfish world.

—A. M. R.

Rochester, N. Y.

Pharisees Still Try to Ensnare

To the Editor:

"Render unto Caesar the things that are Caesar's, and to God the things that are God's.

Today, nearly 2,000 years since these words were spoken, they apply with equal force, for the nature of man has not changed in all that time.

There are still scribes waiting to trap the innocent in speech; there are still Pharisees, pious parasites who obey the letter of the law, but not its spirit; there are still Thomases who must be shown and Judases to betray, but thank God, there are still Peters, who though they err at times, are human and can feel for humanity.

There is nothing admirable about the stoicism that can look unmoved upon injustice. There is nothing logical about the belief that it is God's will that what is, should be. Man was intended to work out his own salvation, else He had not been given a body and free will. God could have made men angels, but He preferred they should strive to become saints instead. They, not He, are to make His kingdom come on earth, and to help them in it He chose one from the twelve.

It was not the mercenary Judas that he chose, nor the cool, questioning Thomas, nor yet the ever faithful John, — but that brusque fellow, Peter. **Peter who could be wrong, and who could be sorry for it.** Peter, whose love could conquer cowardice when his sword leaped from its scabbard in the garden, and yet again, when he became a martyr. Peter, the human Peter, striving to become divine. Down through the ages have come other Popes. Some strong and good, like him in his noble moments. Some weak and erring, like him when he denied his Master. But all seeking to achieve a blend of the divine with what before was only human.

The present pontiff sought to clarify the relations that exist between the things of God and those of man in his encyclicals. They were meant for all mankind and for his clergy in particular. Yet they found no echo in all the miles that lay between Rome and Royal Oak, where there were two hearts that could understand their meaning; two minds that planned to act upon it; two voices raised to bid the world take heed. One voice now is stilled by lack of preachers. The other hushed in "an obedience" that is hard to understand.

Mark the cunning of the modern Pharisees, who heard him out in silence; passing no comment on the rightness of his argument, but condemning the vehemence with which the words were spoken.

Intemperate language? Perhaps. But what virtue is there in dissimulation? Emotionalism? What would they say of Christ, Who, scourge in hand, upset the tables of the usurers and drove them from the temple? Wrong at times, but in method only. The preponderance of rightness is in his favor.

Father Coughlin is silent. But in his humility he is made greater. **His silence will be heard in Heaven. It shall become so loud that the thick walls of privilege, like those of Jericho of old, shall fall before it.**

—Fred M. Moriarty.

Rochester, N. Y.

We Want Man With The People's Message

To the editor:

We want Father Coughlin back on the air. He is the only man in America who has a message for the people. He is sincere and speaks the truth.

—F. L. Glissendorf.

Plankington, S. Dak.

Privilege to Have Listened to Radio Priest

To the Editor:

With great regret I have learned that Father Coughlin will no longer be on the air, nor contribute his writings to SOCIAL JUSTICE. The loss is to all the people of the United States. For myself, it has been a great privilege to have listened to him and to have shared even slightly in his endeavors to awaken our countrymen. **-Clare K. Brown.**

Chicago, Ill.

Every Voice But Truth's

To the Editor:

Why must Father Coughlin stop broadcasting? We have to listen to the stuff that is now given over the air by the so-called progressive, liberal and pro-New Deal orators.

Here in metropolitan New York through various local stations we have as much as half a dozen broadcasts each evening by the New York committee of the Communist party. Then through the recent mayoralty and councilmen election campaign we heard the American Labor party candidates and their indorsers giving their spiel. There's no let-up on what you hear today.

No wonder we look at things with disgust and disappointment. **Father Coughlin can bring in more listeners through his one hour Sunday broadcast than all these elements combined.** But yet silence is all that the Catholic Church has to offer over the air.

No wonder Catholics throughout the country are divided about issues which they have to read from the secular newspapers or pick up second-handed from their friends and acquaintances!

It seems to the ordinary layman that freedom of the air waves is for all, but when one of our priests criticizes and comments on current social and economic conditions, he has to keep quiet, presumably because of pressure from outside his church, or pressure from within.

If Archbishop Mooney sees fit to have Father Coughlin keep silent, he is doing a great injustice to the many Catholics as well as non-Catholics who are waiting to hear and carry out his teachings.

—Anthony J. Neston.

Woodside, L. I.

Blessings for Past Good Work

To the Editor:

I am sorry to learn that Father Coughlin is about to discontinue his weekly broadcasts. It is too bad, since he is the only person wielding national influence in behalf of the exploited and unorganized common people. He gives up the fight. Hence the poor and the discouraged are abandoned in their want and hope—his influence, to the great delight of the exploiters (and some priests, bishops, and perhaps archbishops) is gone, and these greedy devils may again play their dishonest money game at the expense of the clothes and food of the helpless. I'm sorry.

But good luck, and may God bless him for what he has done.

—E. E. Winters.

Grand Rapids, Mich.

Too Universal, Did He Say?

To the Editor:

Just a few words in reply to E. C. Keller of Sharpsville, Pa.

After all, politics is nothing more than running the government for the people. If we are going to have good government, how can we help but let our beliefs be known unless we are hypocrites?

What good is religion if it doesn't shine forth as a guiding light for the good of the masses whom we are supposed to represent honestly and fearlessly?

Of what good is a cloak of religion to be put on at church or on special occasions, if it does not shine forth in our every day lives? If we had more men of the fearless type, as Father Coughlin, there wouldn't be so much propaganda on the radio and in the newspapers.

There are two words in the dictionary spelled exactly alike. One begins with a capital letter. It is the word "Catholic." I would like to suggest that E. C. Keller look in the dictionary and see what this word "catholic" means, before he says that this paper is too "catholic," so that he may know why the subscription was not renewed.

—Mrs. Loretta Kurtz.

Hamilton, Ohio.

Don't Postpone The Protests

To the Editor:

For more than eleven years they have tried to silence Father Coughlin. At last the "Tories" have succeeded in so doing. It is about time that the people voice their objection to the silencing of Father Coughlin, by protest.

It was Bishop Gallagher who asked Father Coughlin to go on the air to teach the Pope Leo and Pius encyclicals. Little was ever done to preach social justice to the masses until Father Coughlin went on the air.

Why should Archbishop Mooney silence Father Coughlin? Why?

We all know that Msgr. Ryan is an ardent New Dealer, that he is on the New Deal pay roll, and also that he has always been opposed to Father Coughlin. Many times, Msgr. Ryan has made false statements against Father Coughlin.

Some months ago President Roosevelt said: **"When Communism breaks in America, it will be in the Detroit area, where it will first manifest itself."**

Then a few months later in the heat of a discussion, Governor Murphy of Michigan remarked: **"Communism is not coming. It is here. The only thing now needed is for them to begin confiscating property."**

Msgr. Ryan has said that concerning Communism, there has recently occurred much loose talk, much expression of fear, much ignorance, much confusion and many unjust accusations.

Would he lead us to believe that everyone is an alarmist and ignorant, including his President Roosevelt and his friend Governor Murphy of Michigan?

Are we to wait to protest until it is too late?

That reminds me of a story I heard a long time ago. It was about a farmer whose horses were stolen one night while the barn doors were open. The next night he locked the barn doors!

We need Father Coughlin on the air now more than ever to help us through the crisis which we are facing.

I first listened to Father Coughlin about six years ago. I had started down the path to atheism. I had only heard Father Coughlin a few times when I began to see the light. It was like the shining star in the east that the Three Wise Men saw. **Through Father Coughlin I became a convert from my former religion which was Lutheran, to the Catholic faith.** I was proud to become a Catholic because of the work that Father Coughlin was doing among the poor.

Today biblical history repeats itself.

Father Coughlin the greatest crusader since Christ, devoted all his energy and strength of endurance to carry on.

As I read over the late Bishop Gallagher's Easter sermon, I recall his quotation from Leo XIII: "Every minister of holy religion must throw into the conflict all the energy of his mind, and all the strength of his endurance."

No one can deny this.

I plead to every one who reads this to write a letter of protest to bring Father Coughlin on the air to preach to us.

—Otto E. Buchta.

New York, N. Y.

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Character at Basis Of Success in Life

Just Making Good Money Is Wrong Test of a Job

By Prof. Horace A. Frommelt
(Written for SOCIAL JUSTICE)

A FATHER, anxious for the future of his son, writes to me as follows: "Your discussion concerning square pegs in round holes set me thinking. I wonder whether we shouldn't be diligently working on character formation rather than mental ability. If what you say is true, then what we make of our future depends largely upon character habits and traits which have little or nothing to do with mental or other accomplishments.

Frommelt

"I can see that there are spots in my son's makeup which should be filed out and polished up. In the light of your discussion about square pegs being spiritual rather than intellectual misfits, I can see that unless these defects are cleared away, John's success in the future will be only a part of what it might have been.

"At any rate your words brought home the importance of character formation and training and I am going to set about earnestly helping John to develop himself, morally and spiritually, so that he will be fit to cope with the world."

Character Is Foundation

Dear Mr. J.:

We should not, of course, fail to develop the mental and other faculties that God has given us. But as you indicate in your letter, your solicitation for John's character up-building and development is not misplaced. It is, indeed, the largest ingredient in success, even the kind of success in which the world puts so much store.

We will have occasion to come around to this point again and again in the course of our conferences. At the moment I want to call your attention to the world's sharp hunger for success and its frantic efforts to reach after a very poor, and even imaginary kind of success.

An unending stream of books and periodicals pour forth from our presses telling us how to reach the very top of material success. We are told how to make and keep friends, how to wake up and make the most of life, how to reach the goal of money and power, the goal that the world so dearly loves. Lecturers, who refer to themselves as psychologists, as readers of character with some great mysterious ability to look into our lives, are going up and down the land, talking in terms of a pagan and soulless psychology. Their only success is in attracting gullible people to their lectures and taking from them their money.

Money World's Success Gauge

Periodicals are filled with stories, real and imaginary, of men and women who have fallen down in adoration before the world's idea of success and are paying it homage. Through them all runs the very clear cut notion that this success consists in nothing more than an accumulation of money and the power that goes with it. Worldings are held up for our admiration who can lay claim to no other accomplishment than the accumulation of wealth. Indeed, the injustices of which they are guilty in their hasty scramble to gather in these material things, are just overlooked or even at times justified as a necessary part of the game as it is played today.

With all of this your son, who is a follower of Christ, can have no part. His idea of success must be different. For him, a vocation, however successful in the making of money and the gathering in of fame and renown, that is not crowned with the crown of eternal glory, is a failure.

In this important matter of a vocation, the Christian sees differently than the worlding. He is not rushed off his feet by a lot of quacks, with high sounding titles, who claim to have the prescription for a bootleg brand of success. He knows that the writers of success stories, the psychologists of better living and the psychoanalysts have at best, poor imitations of Christian remedies and aids.

Have your son work diligently at acquiring more and more ability, both mental and manual. In this highly competitive age he will need these abilities and accomplishments. But above all help him to form his character in a truly Christian mould if he would be really successful, as Christ would have us successful.

Good Machine Work Calls For Tool and Die Maker

We are at the moment considering those trades and crafts that are found in the modern machine shop. In our last discussion we went to considerable length in our examination of the machinist's trade, which may be considered as the foundation or at least one of the most important of the trades in the machine shop.

It is quite natural that we consider **tool and die making** immediately after our examination of the machinist trade. These two crafts are blood relations.

Today you can buy an automobile for a very few hundred dollars. You would have to pay thousands, indeed, tens of thousands of dollars for an equally complicated machine if made to order.

Trade at Base of Mass Production

Modern mass production — that is, the production of many pieces of the identical kind and size — is the answer to this puzzle about the vast difference in cost between an article produced in quantity and one produced singly and to order.

Quantity production in the machine shop of today demands that each machine be used only for the manufacture of one article and that it turn out as many of that one article as possible. This is done by fitting each machine with special clamps and cutting tools which are designed to hold and form only that particular piece.

The making of these tools and special attachments is the work of the tool and die maker, and although his trade is not new, it has acquired a tremendous importance in recent times because of the introduction of modern manufacturing methods. The tool maker's trade is a pleasant one, if you are fitted for it. The work is usually done under favorable surroundings and the tool room is always equipped with the best machines, which are kept in perfect condition. The toolmaker is highly respected and his work is not disagreeable physically.

But like all skilled crafts, toolmaking demands of its followers certain very definite characteristics and qualifications. In the first place tool making requires infinite patience and accuracy. This skilled work is done to measurements in the thousandth part of an inch. The toolmaker must therefore be able to continue his painstaking work until the tiniest angle or curve is perfect. It is, indeed, a trade for the man who can spend hours over little things. It surely is no place for him who is inclined to call something good enough or who needs to live a rip-roaring sort of an existence.

The toolmaker must work with mathematics, particularly arithmetic, geometry and trigonometry. He must be able to read a blueprint as readily as he reads in his mother tongue. He must be accurate, infinitely accurate, neat and above all painstaking.

Must First Be a Machinist

If you can fill these requirements and are mechanically inclined then you can proceed to make a toolmaker of yourself. First of all, however, you must apprentice yourself as a regular machinist apprentice. If you can attend high school, do so by all means. In any case you must learn the essentials of mathematics as explained before.

Having completed the regular course of training for the machinist, you must take a post-graduate course, as it were, for an additional year or two in order to learn this highly skilled trade. A course in the theory and practice of heat treating some time during your training period will be almost essential. It takes years of experience to fully round out a good toolmaker.

Even after your formal training you must continue to read and study books and trade publications in order to keep abreast of the rapid developments in this line of work.

Tool and die making are well paid trades and employment is usually steady. Moreover, the toolmaker may work up to be a tool room foreman and if he can further himself in the fundamentals of mechanics he can be promoted to tool designer, the highest grade of mechanical draftsman.

One of the first questions you will ask at this point in our discussion is: What kind of program of experience is necessary to learning the trade of tool and die making? As I have already stated, it will be necessary that you learn the machinist's trade first, and then add an additional year or two for tool making. This is a kind of postgraduate course. For the young man who is particularly interested as a craftsman in the turning and shaping of metals, the following schedule may be considered adequate for his training:

Lathe	**1,200 Hours**
Milling machine	**1,200 Hours**
Planers	**600 Hours**
Boring mills	**600 Hours**
Bench work	**1,200 Hours**
Layout	**1,200 Hours**
Tool and die making	**2,320 Hours**
Total	**8,320 Hours**

This schedule, as is obvious, is for four years. It is not at all unlikely, as mentioned above, that a young man who has aspirations to become a tool and die maker will first be required to serve a complete apprenticeship as a machinist. Then he will be asked to serve an additional two years as a tool and die making apprentice. The program and regulations will vary, of course, with the shop, the locality, the product and the employer. The schedule we have just laid down is, therefore, for our general instruction. It is not absolutely to be specific and acceptable in individual cases and industry.

You Can Have Help of Program

Once you have made up your mind that tool and die making is your choice for a vocation I will gladly assist you in drawing up a suitable program. This must be done, however, in relationship to a particular company in co-operation with a particular organization. For the moment I am concerned only with giving you a sufficiently clear idea of this trade of tool and die making so that you can consider it intelligently at your leisure and come to a decision in the light of actual facts.

Each apprenticeship has its related studies. It is impossible to learn a trade thoroughly merely by working in a shop or factory. To train yourself as an expert tool and die maker it will be necessary that you study such subjects as:

English
Shop mathematics
Metallurgy
Heat treating
Sketching and Blue Print Reading
Mechanics
Machine Operation and Machine Layout
Shop Economics

Such courses are today provided by vocational and trade schools, extension courses and reputable correspondence schools. You need only write a letter asking for information regarding a suitable course of studies and I will be only too glad to assist you.

Consider carefully the trade of tool and die making in the light of the present discussion. But above all consider your vocation in the light of a Christian philosophy of life, or the way in which a Christian should consider such an important a thing as his vocation.

Paper Asked to Leave Meeting

To the Editor:

The sub-committee of the Senate Argiculture Committee held their hearing in the Shrine Auditorium in Sioux City, Iowa, on Oct. 18, 19, and 20. The hearing was held before a packed house. If you consider the double meaning of the word "packed" and both meanings were very applicable on the second day when a crowd estimated at 5,000 was in attendance.

Many appeared before the committee and many filed briefs. There is no doubt that constructive facts were brought out by real farmers, and it is hoped that the committee will make use of them in future legislation.

SOCIAL JUSTICE has always championed the cause of the farmer in his fight for cost of production plus a reasonable profit. But when a SOCIAL JUSTICE salesman appeared in the lobby with his papers, he was asked to leave, although the Sioux City Journal was being sold there.

It is of interest to note that this Sioux City paper suddenly became interested in the farmer about five year ago, when in two days about 1,500 farmers canceled their subscriptions and asked for a refund on the balance of their subscription.

—Fred G. Vernon, M. D.
Sioux City, Iowa.

EYES *and* EARS

(Continued from Page 4)

It is a fly speck, too, we presume, that your own underlings, Jim, were caught redhanded cudgeling campaign contributions out of business men with the club of relief-funds and the mallet of political influence.

And another fly speck—the Chicago speech of Roosevelt in which he threatened the American people with the inevitability of our involvement in any major war and virtually pledged American entanglement in foreign affairs.

These are enough fly specks, Jim, to rot "the fabric of the administration of public affairs."

* * *

The opposition has no program, Jim? Why, there is a ready-made program for any leader and any party in pledging themselves to do the things President Roosevelt promised and failed to do.

The opposition can and will build itself up, in the Congress in 1938, even without a national leader.

Good, straightforward fellows, in scores of congressional districts, will offer themselves for election on the platform that they are not coat-tail riders—and every one who has courage enough to run on that personal program will take the place of one of your New Deal coat-tail riders, Jim, and you will have your "strong minority opposition."

And a parting bit of advice, Jim: don't trifle with the truth. All the people cannot be fooled all of the time.

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"Laurel Wreath" Winner Says Hull Trade Policy Will Pauperize Country

George F. Johnson, the New York shoe manufacturer who was awarded the**SOCIAL JUSTICE** "Laurel Wreath" for his outstanding record as an employer who pays a living, annual wage to his workers, further justified that award recently when he challenged the un-American reciprocal trade policies of the New Deal administration.

The first shot in Johnson's battle with the administration was fired when his workers devoted a full page advertisement in the Binghamton, N. Y., Sun to a bitter protest against a proposed trade treaty with Czecho-Slovakia, under which the quantity of shoes imported into the United States would be materially increased.

Entitled, "Repel This Invader," the advertisement, setting forth the collective opinion of 20,000 employes of Endicott-Johnson shoe factories in the vicinity of Binghamton, asserted that the treaty, if concluded, would lower labor standards in America to a parity with those of foreign nations.

"This applies not only to shoes," the ad stated, "nor does it affect shoe workers alone. The same menace threatens workers throughout industrial America whose living standards, if this trend continues, may be reduced to the level of the workers of China."

"Propaganda," Answers Hull

The public protest brought a vigorous defense from Secretary of State Hull, sponsor of the contemplated treaty. Hull branded the advertisement as "propaganda." He said that the state department would hold hearings at which American shoe manufacturers would be permitted to express their objections to the trade agreement before it is negotiated.

Replying to Hull's statement, George F. Johnson declared:

"If Secretary Hull wants to call it propaganda, let it go at that. It isn't propaganda, however, in the sense he means it. It is a simple statement of fact. It is the truth. If we are going to help the administration into a better and happier day for the man in the center of the street, we must have protection against the pauperized labor of Europe and Asia.

"Secretary Hull proposes to lower an already low tariff. We want it raised so that we can pay better wages and help solve the administration's problem of helping the underdog. Endicott Johnson workers have led the way in going along with the administration and we are still leading the way. But we can't continue to go along with this same administration which has advised us to improve the condition of the laboring man if they make it harder all the time to meet unfair competition from abroad."

Johnson was a pioneer in the establishment of an eight-hour day, better working conditions and higher wages. His employes have the benefit of a generous pension system, free medical treatment and home construction loans at low rates of interest. Never once bothered with labor troubles, Johnson has instituted a profit-sharing program in all his factories and his philanthropy has made it possible for his workers and their families to enjoy parks, swimming pools, schools, nurseries, hospitals, golf courses and libraries built especially for them.

At the time he was awarded the "Laurel Wreath," SOCIAL JUSTICE quoted the 80-year-old manufacturer as saying of his company:

"This is not a profit-making concern. After taxes and dividends are paid and a sufficient reserve set up to safeguard the business, the balanc goes to labor."

Hull Policy Contradictory

So far as SOCIAL JUSTICE has been able to ascertain, and in view of his brilliant record, George F. Johnson is unexcelled among employers as a friend of the laboring man. It disturbs him, therefore, to think that he may be forced by the Roosevelt administration to lessen the income of his employes.

This most certainly he will have to do if a trade treaty is concluded with Czecho-Slovakia and the labor-exploiting shoe manufacturers of that nation are permitted, by virtue of a lowered tariff, to flood the United States with their product.

Warning against this possibility, Endicott-Johnson workers pointed out in their advertised protest:

"The United States government very properly, is urging higher wages and shorter hours. Naturally this necessitates higher costs of production. Why then should Washington work with foreign governments on a reciprocal basis that will make it ABSOLUTELY IMPOSSIBLE for American manufacturers to improve the conditions of their workers?

"Any reciprocal trade agreement with Czecho-Slovakia opens the door to a flood of cheap foreign goods not only from that country but from all others. It will have the effect not only of reducing the existing tariff on all manufactured goods included in the agreement but will also, under the 'Most Favored Nation' tariff law, permit ALL OTHER FOREIGN COUNTRIES to ship goods into our country on the same basis as Czecho-Slovakia."

The advertisement continued:

"Secretary Hull's plan is beautiful in theory but in actual practice it works out to the decided disadvantage of American labor. And in the entire United States the blow falls most heavily upon the 20,000 shoe workers of our own community because here standards are highest, labor treated with more consideration; payrolls are more generous, conditions more in keeping with the 'square deal' principles so familiar to us all."

To these words of his workers, George F. Johnson added a personal warning in his reply to Hull's "propaganda" charge. He said:

"Big buyers are asking us to cut wages and compete with nations abroad, but we aren't ready to do it. We are losing orders every day. Only a week or so ago we submitted a bid on a $350,000 order from a Chicago mail order house.

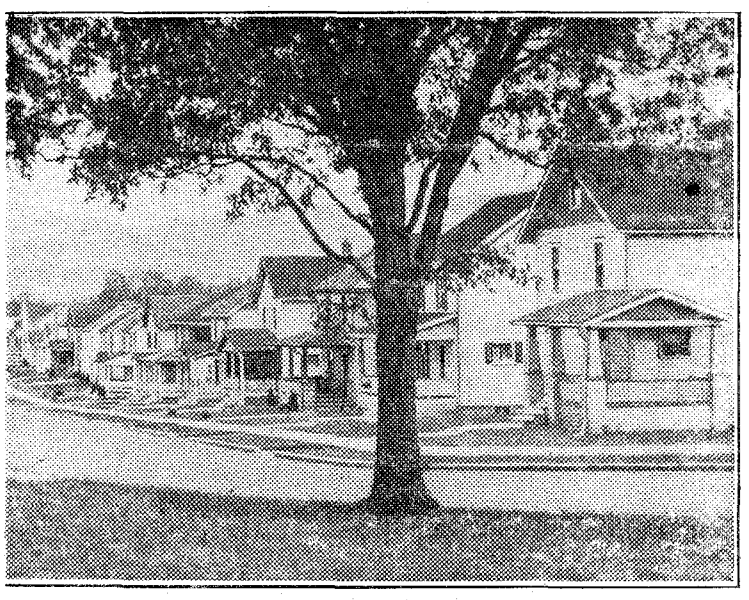
"We offered to fill that order at cost, merely to keep our workers busy at a fair wage and not 1 cent of profit to us. We lost that order to a foreign concern. **Is it propaganda to tell these truths? It strikes me that this country needs more propaganda of this kind—more truth telling."**

Sees America "Pauperized"

Pointing grimly to the threat to American labor and industrial supremacy that exists in the Roosevelt-Hull foreign trade policies, the shoe manufacturer concluded:

"All we can do is to protest in behalf of our workers. I don't know what will happen, but if this thing goes on we will be the pauperized labor on this side of the Atlantic and the workers of foreign countries will get the business.

"There is nothing left for us to do except to protest, and if that fails we'll be the pauperized nation and 10-cent-a-day Japan will soon follow the lead of Czecho Slovakia in taking away our business."



Some of the many homes George F. Johnson has built at cost for his employes. Johnson wants to keep on building them, but New Deal foreign trade policies may prevent this.

Why G. F. Johnson Was Chosen For Top SOCIAL JUSTICE Award

For the benefit of those readers who may not have received the edition in which George F. Johnson, shoe manufacturer, was awarded the "Laurel Wreath," we reprint here the reasons which impelled us to make the award. It is significant that Czecho-Slovakia, the country which Mr. Johnson says is threatening to lower labor standards for American shoe workers, once decorated him for distinctive service in the field of industry.

BECAUSE no other manufacturer in America has done more than he in the interests of labor and social justice.

BECAUSE the 19,500 employes in his factories work and live in what is aptly called an "industrial democracy," where labor and management pull together in an atmosphere of real friendship and harmony, and where the relations of both are governed by the Golden Rule.

BECAUSE the wages paid in Endicott-Johnson factories are substantially higher than the average in the shoe-making industry. Work is steady so that earnings are insured on an annual basis. Throughout the dull periods of the depression, when many shoe factories were shut down half or all the time, E. J. employes continued steadily at work throughout the year, with four full days a week in the worst times.

BECAUSE there has never been any labor trouble in his plants. Sam Gompers, the greatest and truest leader labor ever had in this country, once told Mr. Johnson that he had already given his workers more than any union could ask, and that the Federation of Labor "had more important work to do" than to try to organize the E. J. employes.

BECAUSE, nonetheless, George F. Johnson has no objection to an employe joining a union if he likes and has often said that "most of the improvement in wage and working conditions" have come from the efforts of labor unions.

BECAUSE he builds homes at cost for his workers—comfortable, modern homes that are vastly different from the uniform rows of melancholy "company houses" in other industrial centers. William Inglis, biographer of Mr. Johnson, described the home conditions of the E. J. workers by saying "They live in the country, with the conveniences of the city in their garden homes. Residents enjoy all urban advantages, including churches, libraries and excellent public schools; with sunlight and fresh air unlimited; and with plenty of room for children to play and grow up into happy, normal human beings."

BECAUSE Mr. Johnson was one of the first large employers to institute the eight-hour day—in 1916.

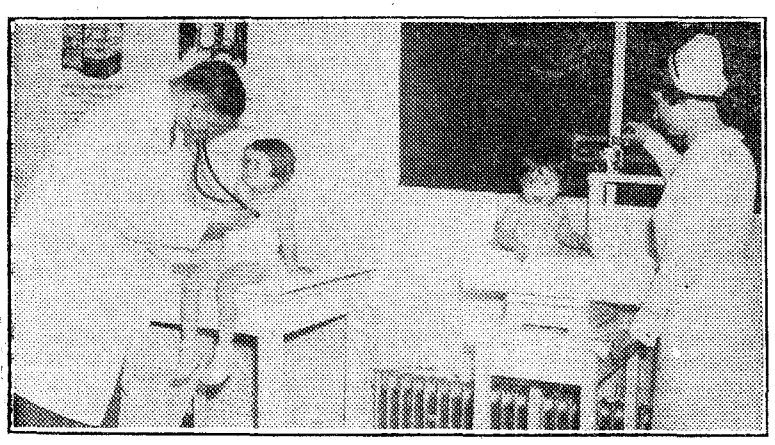
BECAUSE he was twice decorated by foreign governments for his forward-looking labor policies, once by Italy and again by Czecho Slovakia.

BECAUSE he is a philanthropist who has contributed millions of dollars to welfare work, churches, hospitals and other worthy causes.

BECAUSE he lives simply among his employes in an unpretentious home, and joins in all their recreations.

BECAUSE while leaders of government and of industry have been trying, almost in despair, to find a way to reconcile labor and capital, George F. Johnson has not only found it but followed it for 40 years.

AND FINALLY BECAUSE, though 80 years old, he is still active in the operation of his business.



A child clinic in one of the hospitals George F. Johnson, shoe manufacturer, has built for his workers and their families. If the reciprocal trade treaty with Czecho-Slovakia is adopted, and cut-rate foreign competition bankrupts American shoe factories, the continuance of this human welfare work may be endangered.

To the Editor:

I have been reading your SOCIAL JUSTICE paper ever since it was started and I like it very much. In recent editions the paper has been criticizing Secretary of State Hull's trade pacts. Well, I think it was right in doing so. I am working here in the Endicott-Johnson shoe factories and our business is very poor now.

The president of our company, Mr. George F. Johnson (of whom you had a very complimentary article some time ago) is protesting against the reciprocal trade treaties on the ground that they are undermining his business and the prosperity of his workers.

A recent news article from Washington quoted Mr. Hull as defending his trade policies and charging that published statements by the Endicott-Johnson company were "propaganda." Mr. Johnson answered Mr. Hull very nicely.

If you have room for Mr. Johnson's reply in some future copy of SOCIAL JUSTICE I think it would be very interesting.

Yours sincerely,

John P. Bowden
51 Helen Street
Binghamton, N. Y.

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Hold Hearings on Farm Crop Control

Senate Hears Farmers Talk About Control

Individual Farmers Shy At the Idea of Crop Control When They Need Refinancing Worse

Just where do the nation's farmers stand on crop control legislation? was the question the Senate sub-committee on agriculture wanted to have answered at its hearings conducted last month in the farm districts.

Anticipating some opposition from the farmers to crop control, and seeking to offset it in advance was Secretary of Agriculture Henry A. Wallace.

Wallace's Farmer for October 9, contained the following lead editorial entitled: "Hearings Planned to Wreck Bill."

"When corn belt farmers attend the hearings of the Senate Committee on Agriculture at Sioux City, on October 18, 19 and 20, they should remember that these hearings are planned in part at least by those who would knife the farm program.

"The Senate committee was given an outline of farm recommendations for legislation last February. But it is still refusing to put these recommendations into a bill. . . .

"These committee hearings were designed to wreck the farm program. Let farmers convert them into a weapon to force early action on the farm bill."

The wording of this editorial would almost lead one to believe that the farm bill, **which Congress could not even consider until after it convened on ovember 15,** had already been written and was merely awaiting "early action."

If this were true (but of course we trust that Mr. Wallace would not allow such a thing even to secure legislation which he might personally favor) the purpose of the hearings would be more to talk farmers into control, than to find out what they want.

At the Sioux City, Iowa hearing, farmers were anything but unanimous in their support of compulsory crop control.

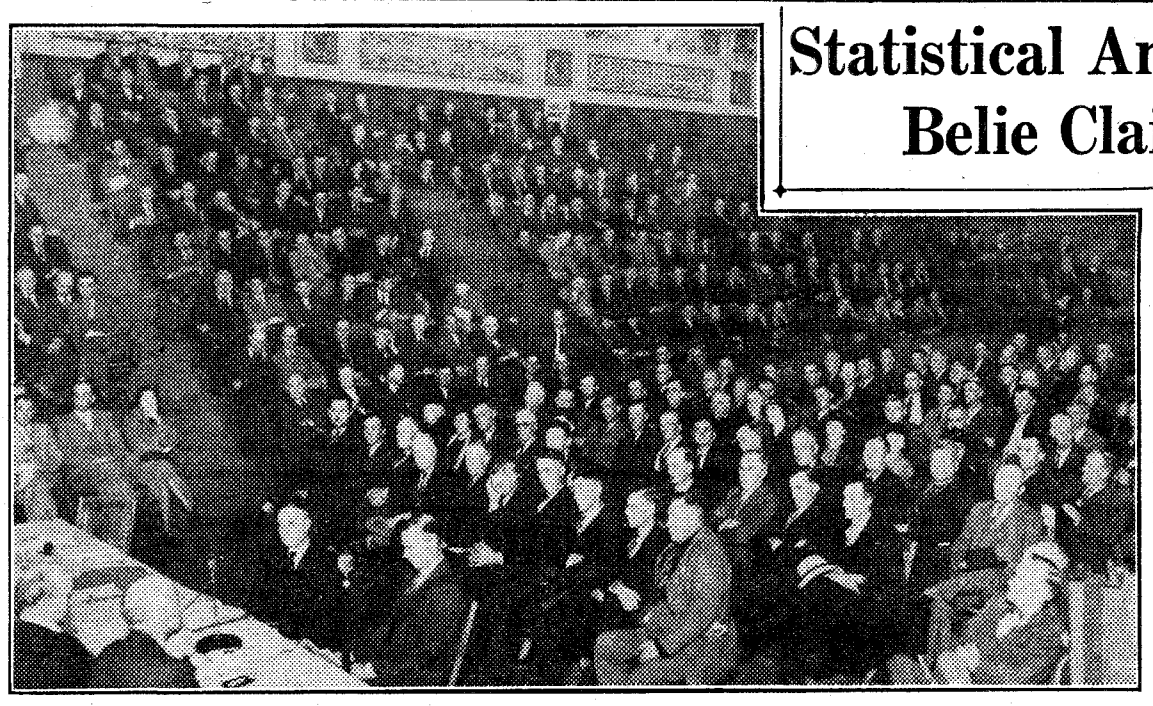
One Iowa farmer suggested that we add to the Lord's Prayer:

"Give us this day our daily bread, and ask Henry Wallace what our allotment is."

Congressman Karl Steffan of Nebraska expressed the sentiments of farmers in his district as favoring crop loans on stored grain, in order that the farm storage will keep crops away from the speculators. He argued that **most of his farm constituents were opposed to the compulsory crop control program, including its penalties, fines and compulsion.** Farmers, he said, are not so much in need of more government loans as they are **in need of refinancing existing obligations.**

When Senator Pope (Idaho) asked Enoch Hofstad, a South Dakota farm representative, if he would be in favor of crop control, Hofstad replied:

"We could go along with a crop control program if Congress could control the heat of the sun, the velocity of the wind, the fall of the rain, and the insects that attack us."



These delegates were among the 3,000 farmers, committeemen, and administration officials who attended the Senate Subcommittee hearing on production control at Sioux City, Iowa, last month. Acme Newsphoto.

Statistical Analyses Belie Claims of Support

Show Majority of Farms Prefer to Remain Free From Control by Their Government

The destiny of the real wealth producers of the nation is at stake in the two bills to be considered at this Congressional session — the wages and hours bill, affecting the 14 million laborers engaged in industrial pursuits, and the crop control bill, planned to control the fruits of the labor of the 10 million men on the farms.

The Department of Agriculture statistics show that 579,000 wheat control contracts have been approved, or that 78 per cent of the "acreage" of 1,200,000 wheat farms in the nation signed crop control contracts.

Analyses of these statistics by farm leaders, however, reveal that the majority of farmers themselves, are opposed to crop control legislation even when they are paid to accept it.

If statistics were to give the number of farms, instead of acreage, they would show that the number of farms under contract was 405,000 out of 1,200,000 or about 34 per cent. By switching to acreage as the basis of acceptance, and by counting both owner and tenant as control contractors, the Department of Agriculture stretched the actual 34 per cent of the farms to 78 per cent.

The statistics should really read that 66 per cent of the nation's wheat producing farms have not accepted voluntary control, and that many of the 34 per cent who have accepted it, did so only because they were paid to do it.

Similarly, while actually only 17.4 per cent of the 3,970,000 farms producing hogs have committed themselves to crop control contracts the government statistics giving the owner and tenant each a contract on an individual farm, have made it appear as if 25 per cent of the hog farmers approve production control.

For Congress, entirely at the mercy of Secretary Wallace's department for statistics, there is one important thing to remember — **that a great majority of the American farmers have repudiated federal crop control, even though they would have been paid to accept it.**

Real Farm Legislation Awaits Enactment at This Session

America Was Once Leader In Farm Produce; Can Not Regain that Position by Restriction

There is no good reason why real farm legislation was not seriously considered at the last session of Congress.

Congress, it seemed, just dawdled along, afraid openly to initiate measures which might hamper or offend specific purposes of the "must" lists of President Roosevelt and Secretary of Agriculture Wallace. It saw no reason for rushing into a system of crop control which many farm constituents strongly opposed, until it was absolutely necessary.

On the other hand, the President and Secretary of Agriculture want a system of crop "cut-out" or farm control, far more than they want aid for the farmers. This was shown in their attitude toward the bill retaining low interest rates on farm mortgages last session. It was further evidenced by their recent treatment of the Congressmen seeking loans for their farm constituents. The loans were given, but only to pledge Congressmen to the enactment of the farm control plan which the administration so ardently espouses.

The purpose is to produce a scarcity of farm products in this country. There is no mention of a plan to produce a decrease in foreign grown corn, wheat, barley, oats, rye, hogs, pork, beef and other products, or for that matter, to reduce taxes or government expenditures.

America, as the greatest agricultural country in the world surpasses other nations in the production of corn, wheat, oats, barley, cotton, hogs, pork, cattle and dairy products. One by one our foreign markets for these products have been reduced, while our American markets see more and more of foreign produce.

The story of the American farmer's difficulty, which the administration says can be remedied by allowing Mr. Wallace's department to further limit production, is a story in figures. Representative John M. Robsion from Kentucky, placed this story in figures in the Congressional Record toward the end of the last session.

CORN: America has always been a great corn-exporting country. In the first four months of 1937, according to the Commerce Department, there were brought into this country from foreign countries 29,731,967 bushels of corn. Millions of bushels of this corn came from central Europe, but because of the cheap labor in South America and Europe, the farmers there are able to produce corn and ship it across the Atlantic to **undersell American farmers.** In 1936 we exported only 523,947 bushels, and for the first four months of 1937 this country has exported only 54,825 bushels, as compared to the imports during those four months, of 29,731,967 bushels of corn, and 260 million gallons of blackstrap molasses, which takes the place of 40 million bushels of corn.

WHEAT: In 1934 we imported in round numbers 18 million bushels of wheat. Last year our imports from foreign countries jumped to 53 million bushels.

PORK AND HOGS: This nation has always been a great hog and pork products exporting country. In the first four months of 1937, there was brought into this country nearly **30 million pounds of pork and** we exported only 17,622,739 pounds of pork products and only 115 live hogs, as against a 10 year average of 83,000 live hogs and 712 million pounds of pork products annually.

In 1934 we imported only 1,654,000 pounds of pork products. In the first four months of 1937 we imported 30 million pounds. At this rate, the total 1937 imports will approximate 90 million.

According to the report of John B. Payne, Comptroller of the Division of Finance of the Agricultural Adjustment Administration, the Roosevelt administration in its corn-hog program made rental and benefit payments to farmers for not producing corn and hogs alone, from May 12, 1933 to March 31, 1936, amounting to $397,265,907.39. Nearly $400-million in taxes alone taken from the American people for the corn-hog contracts alone.

LARD: We were the leading lard-exporting country in the world until the administration gave away the lard markets of the American farmers. In the first four months of 1937 this country exported only 28,824,443 pounds of lard. At this rate our exports of lard in 1937 will be approximately 84 million pounds as compared with the average of more than 860 million pounds annually from 1921 to 1925.

We have cut down the farmers' income from the export of lard more than $100-million annually, and yet, the corn, the hogs, the pork and the lard continue to roll in from foreign countries.

BARLEY: During the period 1926 to 1930 this country exported on an average 28,527,000 bushels of barley annually. In the first four months of 1937 we have imported 6,068,937 bushels of barley. At this rate the total importation of barley for the year 1937 will be in the neighborhood of 18 or 20 million bushels.

In 1933 this country imported 109,183,000 pounds of barley malt. In the first four months of 1937, this country imported 175,058,395 pounds of barley malt. This would raise the total 1937 importation of barley malt to approximately 500 million pounds.

COTTON: Our nation was the greatest cotton-producing nation in the world. Before the last "cut-out" we provided 53 per cent of the world's cotton. With the cut-out we dropped to approximately 40 per cent.

The figures (showing the increase of our imports) prove that the United States can now use more of these products than its farmers are producing. Yet we are told that planned scarcity is the solution. If scarcity will raise prices, why must the scarcity come from reducing our own production?

Is there a reason? The only one that we can find is that Secretaries Wallace and Hull prefer it that way.

Minnesota Co-op Brings Savings To Meat Buyers

BRICELYN, MINN. — (Special to SOCIAL JUSTICE) — Farmers in this southern Minnesota town grew tired of selling their good fat steers to the packers, and then having to go to the meat market in town and buy old tough cows that the butchers bought from the packers and sold to them at a high profit.

In the summer of 1936 they rebelled. They sold themselves $10 shares, organized a co-op butcher shop and hired a butcher who was "tired of being subject to the packers." They cut prices to themselves as consumers 5 cents or more a pound for better grade meat and paid themselves as producers a higher price for their cattle.

This town has a population of 508. The co-op has a membership of 300 families, many of whom come from communities 30 to 40 miles away. The co-op recently added another $1,000 worth of new refrigeration equipment to take care of the business and, with skyrocketing meat prices, expects to declare a handsome patronage dividend to consumer members this fall.

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Trimble, Sheppard Blast Federal Reserve

Declare System Will Bring 'Death, Dissolution' to U. S.

Two new champions of Father Coughlin's program for social justice have loomed on the Washington horizon with the publication of a sensational joint statement by South Trimble, clerk of the House of Representatives, and Congressman Harry R. Sheppard of California calling for a reform of the nation's "insidious" monetary system.

Trimble and Sheppard warned that the Federal Reserve system must be abolished and money control restored to Congress if "civilization and liberty" are to survive in the United States.

The statement by the two officials, easily the most sweeping indictment of the Reserve system that has ever come out of Congress, was extended into the August 21 Congressional Record as the remarks of Representative Sheppard. Since then thousands of copies have been circulated through the country in an effort to arouse national sentiment for banking reform legislation at this session of Congress.

Using the unhappy fate of other nations as background, Sheppard pointed out:

"Is it necessary that I go down into the graveyard of nations and call the long roll of the dead in order that I may convince you that if this nation continues to tolerate the system of making the rich richer and the poor poorer it will fill a dishonored tomb in the city of the dead?

"No, my countrymen; you are too well informed concerning the causes that have destroyed governments of the past to need any elaboration of this subject from me. You know that this rapid concentration of wealth in the hands of a few, if continued, is as sure to bring dissolution and death to our boasted republic as the setting sun is sure to bring the night."

Trimble and Sheppard termed the Federal Reserve system as "the most powerful and colossal monoply in this or any other country."

The Federal Reserve Act, which created the system, is called "the greatest piece of legislation for special privilege that has ever been conceived in the legislative halls of the nation."

Showing, with irrefutable evidence, how wealthy bankers have conceived, planned and executed every depression in the history of the United States, Sheppard speaking for himself and his collaborator, declared:

"I want to call your attention to an interesting fact which shows that the peak earnings in the history of the Federal Reserve Banks, from the beginning to the present date, occurred in the panic year of 1920, when the net earnings on capital stock of $99,821,000 was $149,294,774.

"The inference is that banks prosper most in depressions, and selfish bankers bring on depressions for the purpose of making greater profits. There has not been a depression or panic since the Civil War that has not been deliberately and systematically brought about by the contraction and expansion of currency and credit."

In connection with the crash of 1929, Sheppard had this to say:

"Drunk with power, they (the Reserve bankers) extended credit and encouraged speculation until prices reached the sky, and when the big financial operators had a conference and decided to unload on the public it was like hollering 'fire' in a crowded theater, and they all rushed to get out at once and lost control, like the blind Samson they pulled the temple down upon themselves."

During the 23 years of Federal Reserve operations, according to Sheppard, commodity prices have fluctuated more than during "any comparable period" in the country's history.

South Trimble

"Commercial failures," he said, "have been more than ever before. The Reserve Act created hundreds of thousands of stock gamblers, and when the crash came left otherwise reputable citizens insolvent and millions broken in spirit."

In the conclusion of their joint statement, Trimble and Sheppard make a feeble obeisance to President Roosevelt, on whom falls much of the onus for protecting the Federal Reserve bankers. Their reason for doing this is not quite clear, unless it be partly to assuage the sharp rebuke of his administration's financial policies in the rest of the statement or, possibly, to induce the president to mend his ways by a friendly overture.

Bankers Pen Both Parties' Money Stand

SOCIAL JUSTICE has frequently charged that the most cancerous spot in our economic set-up is the control of the two major political parties by international bankers.

Representative Sheppard of California made the same charge in the Congressional Record treatise on monetary affairs which he prepared in collaboration with South Trimble, clerk of the House of Representatives. Sheppard asserted:

"I want to call attention to the first few words of the Democratic platform of 1932—'We advocate a sound currency to be preserved at all hazards.'

"Then look at the first few words of the Republican platform of 1936—'We advocate a sound currency to be preserved at all hazards.'

"It looks as if the same man must have had something to do with the writing of the Democratic platform of 1932 and the Republican platform of 1936. The fact of the business is that the international bankers, by subtle and insidious methods, control both parties on the financial and banking question and they do not know it.

"The money changers' strategy is to keep the two parties fighting on the tariff, prohibition, little and big navy, and other comparative, insignificant questions, and contribute to the campaign of both parties, with the tacit understanding that they be permitted to control the financial and banking system of the country."

"We should also understand that money is a necessity in civilization. You cannot be a part of civilization without it. Civilization cannot exist without it. To be a part of society money is as necessary to you as air and water is to animal life. You can live longer without money than you can without air and water, but you cannot be a part of civilization; therefore, when a government permits a small class of men who deal in money for profit to dictate its monetary and banking system it may be expected to end in the money dealers owning and controlling practically all the money, thereby controlling credit, inflating and deflating the price of property, labor, and commodities at will."

—Harry R. Sheppard, United States Representative from California, and South Trimble, Clerk of the House of Representatives.

"Crime of 1873" Ousted Silver As Money Base; Value Tumbles

Observations Spur Trimble To Speak Mind

South Trimble, amiable, scholarly son of Kentucky, has been watching the parade of lawmakers across the stage of Congress ever since, in 1911, he retired as lieutenant governor of the blue grass state to become clerk of the House of Representatives.

In that time he has been a silent but keen witness of the protracted struggle waged by the government against seeming insurmountable odds of a system that has plunged the nation into one depression after another.

He has observed with a seasoned eye the many legislative programs that have been essayed to cope with economic troubles; he has listened with a practiced ear to the frenzied debate attending each new plan that was offered.

All the various plans have proved ineffective. Some have scraped the surface, but none have gone to the source, to the roots, of the problem that afflicts us. South Trimble, by virtue of his closeness to the law mills of Washington, was cognizant of the hit-or-miss tactics that were being used in each succeeding session of Congress.

More than this, he became increasingly aware of the real solution, the only solution, to the economic ills that beset the nation. During the last session of Congress he collaborated with Representative Harry R. Sheppard of California in the proposal of what he believes to be the one way out of chaos.

The result of this collaboration is one of the most brilliant, comprehensive and disparaging arraignments of the Federal Reserve System ever to come out of Washington.

The joint effort of Trimble and Sheppard was extended by the latter into the Congressional Record of August 21, 1937. **SOCIAL JUSTICE** takes delight in reviewing the Trimble-Sheppard discourse on monetary affairs both because of its enlightening nature and because, as our readers may readily perceive, it is a reiteration of much that has appeared in these pages in the last two years.

Rep. Harry Sheppard

The Answer

"It is often asked why it is that an intelligent people will tolerate such a monstrous system of legalized plundering by special privileges given to bankers, which has already filled the nation with plutocrats and paupers, millionaires and mendicants.

"The answer is simple: Through the powerful influence of international bankers, with headquarters in London, and their American satellites, the American people have been beguiled by insidious, subtle, propaganda disseminated through the medium of newspapers, magazines, school textbooks, financial experts, college professors — all subsidized; and every other known way to poison and deceive the people. And their efforts have been preeminently successful."

—South Trimble and Rep. Harry Sheppard.

Gold Standard Propagandists Sway Parties

South Trimble and Representative Harry Sheppard went to the defense of bimetallism—that is, the use of both gold and silver as treasury backing for our currency—in their collaborative discourse on the monetary question printed in the Congressional Record.

Referring to the demonetization of silver as the "crime of 1873," the two government officials declared in their joint statement:

"So insidious were the methods of those who drafted the demonetization bill, so cunningly was it worded, that I doubt if today there is one person in a thousand who could point out the section or the words used in demonetization.

"Those who advocate bimetallism —the use of both gold and silver as basic money—are branded by the subsidized press and college professors who are the paid emissaries of the international bankers, as fools, knaves, cranks, demagogues, repudiators and so forth."

Trimble and Sheppard cited a table prepared by the United States Mint in 1935 to show how silver, in relation to gold as currency, has fallen in value since 1873. The table reveals that the bullion value of the silver dollar dwindled from 1.003 in 1873 (the year of demonetization) to .4995 in 1935.

In this span of years the bullion relation of silver to gold fell from 1 to 16 to 1 to 73.

By the year 1900, according to Trimble and Sheppard, the money changers had induced both parties to declare against bimetallism in their platforms. The following allusion was made to the Republican platform plank of that year:

"The Republican Party platform went body and soul to the money changers in this language—'We renew our allegiance to the principles of the gold standard and declare our confidence in the wisdom of the Fifty-sixth Congress, by which the parity of all our money and the stability of our currency upon a gold basis has been secured.'"

Official Figures Reveal Huge Saving on Government Money

By the issuance of $427,768 of its own money at the beginning of the Civil War, the United States government has saved over $12-billion in usurious interest that would otherwise have been paid to international bankers.

About $346,681,016 of these government notes known as "greenbacks, is still in circulation, and not one penny of interest is paid on it—proving the efficacy of restoring the power over money to the people's Congress.

This amazing revelation has appeared several times in the pages of SOCIAL JUSTICE. South Thimble and Congressman Sheppard, in their monetary discoure, back it up with a letter which Trimble received from Herbert E. Gaston, assistant to the secretary of the treasury.

Gaston wrote: "The amount of interest accruing on $346,681,016 at 5 per cent compounded semi-annually, from January 1, 1863, to January 1, 1936, is twelve billion four hundred and six million dollars."

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QUESTIONS FOR THIS WEEK

Picture No. 45

Picture No. 46

Make Your Selection by Number from Following Lists:

1. The power to make war.
2. The power to make treaties with foreign nations.
3. The power to coin and regulate money.
4. The power to punish crime.
5. The power to control the mails.
6. The power to tax.
7. The power to amend the Constitution.
8. The power to vest the Executive with judicial powers.

1. By keeping a check on congressional and executive ambition.
2. By enacting proper legislation.
3. By its exercise of the veto power.
4. By giving free rein to Congress and the Executive.
5. By prosecuting Communists.
6. By its control over the army and navy.
7. By keeping free of political control.
8. By the fact that Supreme Court justices are the best lawyers in the United States.

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Write clearly the number in the little square.

No. 45 For Question No. 45 I Select Answer No..... ☐ No. 46 For Question No. 46 I select Answer No..... ☐

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Make your selection by number from suggestions under each picture.
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No. 45 For Question No. 45 I Select Answer No..... ☐ No. 46 For Question No. 46 I select Answer No..... ☐

MY NAME IS.....

MY ADDRESS IS.....

TOWN OR CITY.....STATE.....

Have You Mailed That Subscription?

Contestants are reminded that, in order to qualify for the prizes, each set of solutions must have a corresponding yearly new subscription to **SOCIAL JUSTICE.** This subscription with the remittance of $2.00 must be sent in at some time BEFORE THE CONTEST CLOSES. You may instead send two six months subscriptions at $1.00 each.

As the closing date is only two weeks off we would urge all who have delayed in getting this very necessary subscription to do so at once and send it in.

In order to be sure of your proper credit BE CAREFUL TO ADDRESS THIS SUBSCRIPTION AND REMITTANCE TO "CONTEST EDITOR," SOCIAL JUSTICE, ROYAL OAK, MICHIGAN.

ADDRESS—

"CONTEST EDITOR"
SOCIAL JUSTICE
ROYAL OAK, MICH.

Grand Prize
$2,750.00

Second Prize
$1,250.00

THIRD PRIZE
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FOURTH PRIZE
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10 Prizes of $50.00 Each.
20 Prizes of $25.00 Each.
100 Prizes ot $10.00 Each.
200 Prizes of $ 5.00 Each.

$7,750.00 IN CASH WAITING TO BE WON!

Rules of Contest

1. Open to all readers of SOCIAL JUSTICE except employes of Reverend Father Coughlin, members of the former National Board of the National Union for Social Justice, or members of their families.
2. Two pictures each week for 25 consecutive weeks, beginning Monday, June 21, 1937. Each picture contains a question dealing with a live economic or social problem affecting the United States during the current year.
3. A Grand Prize of $2,750.00 will be awarded to the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based upon the viewpoint of Father Coughlin as expressed in the columns of SOCIAL JUSTICE or in his public utterances. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.
4. In order to qualify as a prize-winner, the contestant is required to send in 10 cents in coin (not stamps) with each weekly Coupon; and to obtain at some time during the Contest one NEW yearly subscriber to SOCIAL JUSTICE at $2.00 per year. The remittance of 10 cents in coin and the effort of obtaining the subscription is in payment for a handsomely illustrated 105-page book descriptive of the Shrine of the Little Flower. Purchase of this book, which will be delivered after the close is a condition for entering the contest.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome
6. In event of ties additional pictures and questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate Coupons. Neatness will NOT count.
8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.
9. A contestant may send in any number of answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set, and one yearly subscription for each set submitted will be entitled to one book for each set.

TWO MORE WEEKS!

Fourteen more days before our "KNOW AMERICA" Contest has passed into history.

TWO MORE WEEKS—and $7,750.00 in Cash is awaiting 335 readers of SOCIAL JUSTICE who answer better than others 50 simple questions about America.

You still can enter this great contest. You can enter TODAY and bring yourself right up even with all other contestants.

In order to do this you MUST have all past picture-questions before you. You can get these by filling in and mailing TODAY the Past Pictures Coupon on this page.

YOU CAN WIN THE GRAND PRIZE OF $2,750 AS EASILY AS ANY PERSON IN THIS CONTEST. The fact that you start NOW makes no difference. The Grand Prize will go to the man or woman, boy or girl who sends in the best set of 50 answers.

TWO MORE WEEKS!

Use of the Past Pictures Coupon today might mean the turning point in your life—SO USE IT.

And—

YOU WILL BE HELPING GET FATHER COUGHLIN, OUR GREAT LEADER, BACK ON THE AIR BY CHRISTMAS!

How To Become A Contestant

1. **Study the questions. Mark your selection of the best or most appropriate answers on the Coupon below the picture and send in EACH WEEK with 10 cents in coin (not stamps).**
2. **If you wish, you may pay up in full, $2.50 NOW, and then send in your weekly Coupons without further remittance.**
3. **Each question will pertain to a live AMERICAN ISSUE discussed in the columns of SOCIAL JUSTICE. One of the list of suggested answers underneath each picture will be the best or most appropriate FROM THE VIEWPOINT OF FATHER COUGHLIN AND THIS WEEKLY ON NATIONAL SOCIAL AND ECONOMIC ISSUES. It is your job, as a contestant, to try to select that particular answer.**
4. **Each contestant who completes a fully qualified set of 50 answers will receive, without further cost, a handsome 105-page souvenir book descriptive of the Shrine of the Little Flower at Royal Oak, with 63 beautiful illustrations.**
5. **In order to qualify for the prizes, a contestant is required to remit $2.50 for each complete set of solutions submitted, and also to obtain one NEW yearly subscriber to SOCIAL JUSTICE at the annual subscription price of $2.00 per year. You may instead send two six months subscriptions at $1.00 each. This subscription may be sent in at any time during the 25 weeks duration of the Contest.**
6. **If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3," etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.**

READ RULES CAREFULLY AND ENTER TODAY!

Fill In This Coupon and Mail Today!

CONTEST EDITOR
SOCIAL JUSTICE
ROYAL OAK, MICH.

I wish to enter the **"KNOW AMERICA" Contest** at once and be on an even footing with all other contestants.

Please send me free of charge, all Past Pictures which have appeared up to date.

Name.....

Address.....

City.....**State**.....

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Reveals Catch in Social Security

Worker Will Have to Pay Taxes Twice

Those citizens who had accepted the Social Securities Act for what the New Deal spokesmen had portrayed it to be, received a rude shock when a more immediate and heretofore unannounced purpose of the act was disclosed by Secretary Morgenthau in his address before the Academy of Political Sciences. (Reported elsewhere in this edition of **SOCIAY JUSTICE.)**

According to Morgenthau, the money which is taken weekly from the pay envelopes of millions of American workingmen, to be held in trust for them against future unemployment or against the modern uselessness of old age, is going to be used to camouflage the national bonded indebtedness!

Hoped Very Few Would Understand

Morgenthau said:

"I should like to point out that, as a result of the Social Security Act and related state laws, it is estimated that the federal government next year will receive more than one billion dollars net for investment in government securities for the unemployment trust fund and the old age reserve account.

"Although this investment will not change the total amount of the public debt, it will with a balanced budget result in the transfer to these reserve accounts of more than a billion dollars of government obligations now held by private investors."

Mr. Morgenthau must have known that few people not intimately familiar with complex governmental finance would understand what a neat piece of juggling this business of government "investing" in its own bonds really is.

Government to Spend Payroll Tax Now

In plain language it means that **immediate liquid credit (or purchasing power)** is being transferred from millions of workers to a handful of bankers. Here is how it works:

The billion dollars and more, which Morgenthau estimates will come to the federal government this year through "Social Security" payments, in real money earned by the productive efforts of millions of men. It is liquid; it is immediate purchasing power; it is not a symbol of debt.

The government will, according to Morgenthau, take that **ready money** and, **instead of holding it in trust as those who pay it to the government expect,** the government will buy its own bonds (or symbols of debt) from a few of the banks which hold them.

The bankers will then have the ready money **to invest in business, in real estate or in copper** or in any of the money making ventures which the government is now trying to "help." **("We want to see private business expand," Morgenthau said earlier in his speech.)**

Workers Will Have *to Replace It!*

Then the government will place its own bonds **(mere symbols of debt)** in the "reserve accounts" from which, some day, the so-called Security payments must be made.

But the government cannot pay its obligations with its own debts. Before a single dollar can be paid from this kind of "reserve account" the taxpayers will have to redeem the bonds with **real money.** In other words, before Social Security payments can be made, the people will be taxed a billion dollars to redeem the bonds which have been placed in the "reserve accounts" in lieu of the real money which was collected from the laborers.

Practically, since the laborer is the taxpayer, before the laborer can collect his Social Security benefits he will have **to pay the original payments a second time** in the form of taxes.

In other words the bankers in 1938 will have $1-billion more purchasing power, the laboring population will have $1-billion less purchasing power—all by virtue of the Social Security Act.

Under this "new" New Deal, if the laboring man wants security he had better discard his overalls and his lunch box and put on a high hat, carry a cane and wear a white carnation in the lapel of his morning suit. For the new order, according to Morgenthau, **plans to take care of the banker and the big business man first.**

Msgr. Ryan Gives Lie to Pennsy Paper

(Continued from Page 1)

official NCWC news service reads:

"Washington, Nov. 6—(NC)—Stating flatly that the issue of SOCIAL JUSTICE for Nov. 1 contains references to him that "are either explicit misstatements or misleading assertions and insinuations,' Msgr. John R. Ryan of the Catholic University of America, **director of the N.C.W.C. Department of Social Action,, etc., etc."**

There follows the same letter which you can read for yourself in the adjoining column on Page One.

Now, either Msgr. Ryan is director of the N.C.W.C activities with which his official stationery identifies him, and which his own N.C.W.C. official news service puts out, or he is not such a director.

Frankly, from either his own letter or the N.C.W.C. news release, one cannot be sure.

It occurs to us that it may even be denied that Msgr. Ryan ever wrote any letter to **SOCIAL JUSTICE,** hence the reproduction of his communication, with his letterhead and his signature.

Morgenthau Speech End of New Deal

(Continued from Page 1)

off business (which has been in evidence for several months and of which the stock market crash was probably an integral part) has achieved a brilliant victory.

The mandate that the 27 million gave to President Roosevelt one short year ago has been pitched into the sewer. The attempt to use it to destroy the Supreme Court and make the president a dictator, in fact, having failed, the mandate of the 27 millions is now seemingly meaningless.

The spirit of the **new** New Deal is: If we can't be dictator we'll gang up with the discredited overlords of yesterday — big business, the bankers, the utilities, the munitions makers.

"We want to see private business expand," says Morgenthau.

War Profits, Interest Secure

What is the program of the new Hooverism as it can be gleaned from the words of the president's financial spokesman? It can be summed up in a few points:

(1) The budget must be balanced. But business must be relieved. Therefore, expenditures will be cut on public highways, public works, unemployment relief and agriculture. The national defense (munitions makers), and interest on the public debt (the bankers), however, **must not be touched.**

(2) The Social Security Act, which the 27 millions thought was for the benefit of the laborer, is to be used to retire the public debt, bolster the credit of the country, and thus insure "the more abundant life" for the banker and the big business man.

More Must Pay Income Taxes

(3) **"We do not wish to impose levies which will tend to dry up the sources of revenue,"** says Morgenthau. Therefore, since the big income taxpayers and big businesses are the main sources of tax revenue, the tax structure is to be remodeled to ease the burden of "big" business and, to use Morgenthau's own words, **"to increase the number of income taxpayers"!** That means that the family struggling to get along on $1,200 to $1,600 a year or, perhaps, even less, will have a **direct income tax** added to all the rest of the **hidden taxes** which it will continue to pay.

"The emergency we faced in 1933 no longer exists," says Mr. Morgenthau. He insists throughout his speech that we must get back to the practices of Hoover's administration. A typical example:

"I believe it is now time to return to the average annual level of highway expenditures **that existed prior to the depression,** especially because during the past few years many other millions of dollars have been spent for highways out of relief appropriations."

Big Business is back in the saddle. The unemployed, the laborer, the farmers are back on their own. The New Deal has turned its back on the 27 millions.

Take Your Choice!

16 Advantages Of an Honest Money System

What will happen after an honest money system is established?

An honest money system will help us:

1. Restore sovereignty over money to its rightful possessors, namely, the people, through Congress.

2. Insure the lastingness of democracy.

3. Rid Congress of servile politicians.

4. Make possible a just, living annual wage for the worker and production at a profit for the farmer.

5. Prevent confiscation of honestly acquired property and savings of the people.

6. Eliminate from domination over the government manipulators of money who oftentimes are the cause of war.

7. Insure lasting peace among nations whose governments will be able to legislate laws independent of the international money changers.

8. Make possible the real freedom of the press and the teaching of the truth in all schools, freed once and for all from the domination of money creators.

9. Insure independence for industry which today is dominated by finance.

10. Insure equitable credit for all manufacturers who are willing to pay a just, living wage for the production of a good product.

11. Enable every manufacturer to pay a just, living annual wage free from the competition necessitated by the private control of money.

12. Eliminate non - productive bonds, such as Liberty Bonds, originated to borrow money for digging shell holes and killing soldiers.

13. Lessen the burden of taxation.

14. Re-establish banking on its original plane, namely, to make of it a function whereby the bankers will guard your money safely or will invest it to the best of their ability and divide the profits with you or will lend it to your fellow-citizens for their welfare and the welfare of the social body.

15. Permit Christian virtue to be practiced when want is destroyed in the midst of plenty.

16 Enable the youth of the land to marry: Young couples will look forward not into the shadows of depression but into the sunshine of prosperity.

Some Effects Of Dishonest Money System

What will happen if the present money system is continued and if the present policies endure?

1. Private individuals will coin money for their own personal gain.

2. Corporations organized for production, such as automobiles, steel and textiles, will be under the domination of the private money creators.

3. The government itself will be dominated by the money plutocrats.

4. The press, dependent upon advertising received from banker-dominated corporations and commercial houses, will continue to deceive the people.

5. The educational system will continue to ostracize the truths of economics in our schools.

6. An uninformed citizenry, forced to work either on the mortgaged-controlled farms or in the banker-controlled industries, will receive a less-than living, annual wage.

7. Through the international manipulation, of gold and money engineered by a small group of money creators living in each country, wars will continue.

8. The only prosperity which will come as a breathing spell will be that prosperity enjoyed as we prepare for war and fight for war.

9. The issue of non-productive bonds will continue to sap the profits of production through the process of taxation for the benefit of the creators of debt.

10. Those who NOW condemn loudly the danger of inflation in order to save the present money system are those who are introducing a greater flood of inflation than was ever experienced by any nation in the world.

11. The citizens, weighed down by the unbearable costs of war and depression, will be inclined to blame a democratic form of government and unwittingly relinquish the liberties already won for the bare necessities of life, which the plutocrats will allow them only at the sacrifice of liberty.

12. Dictatorship, be it that of the communist, of the fascist or of the extreme socialist, will necessarily ensue.

13. Christianity, which teaches the principles of social justice and upon which is founded the sovereignty of the government's right to coin and regulate the value of money, will be disavowed because Christianity will be blamed for putting war into the world instead of peace, poverty instead of prosperity and hatred instead of love.

14. The children of future generations shall be the scape-goats whom we are forcing to bear the sins of an unintelligent money system which, anticipating their birth, already has mortgaged their life's income.

15. Chaos in law, in government and in civilization eventually will result.

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No Recovery Without Financial Reform

SOCIAL JUSTICE

National Weekly Review

5c Per Copy

Volume IV. No. 14. Royal Oak, Michigan November 22, 1937

Best That Jobless Can Expect From New Deal Now Is Hope

Call for Cuts Due to Come Out of Relief

Administration Switches to Hoover Brand of Hope Just Around the Corner

In his speech before the academy of Political Sciences, in which he outlined the strange platform of a Brand New Deal, Secretary of the Treasury Henry Morgenthau revealed that the program to relieve the continuing scourge of unemployment consisted of nothing more definite than a hope. He said:

> **"I sincerely hope that employment conditions will make possible a further substantial reduction in our outlays for unemployment relief and the C. C. C. camps."**

That was the extent of the encouragement the president's spokesman extended to the unemployed tent-dwellers of the nation, to the newly unemployed victims of the early stages of the Roosevelt depression and to the millions of laborers throughout American industry who have been reduced to a part time status and face the early possibility of total unemployment.

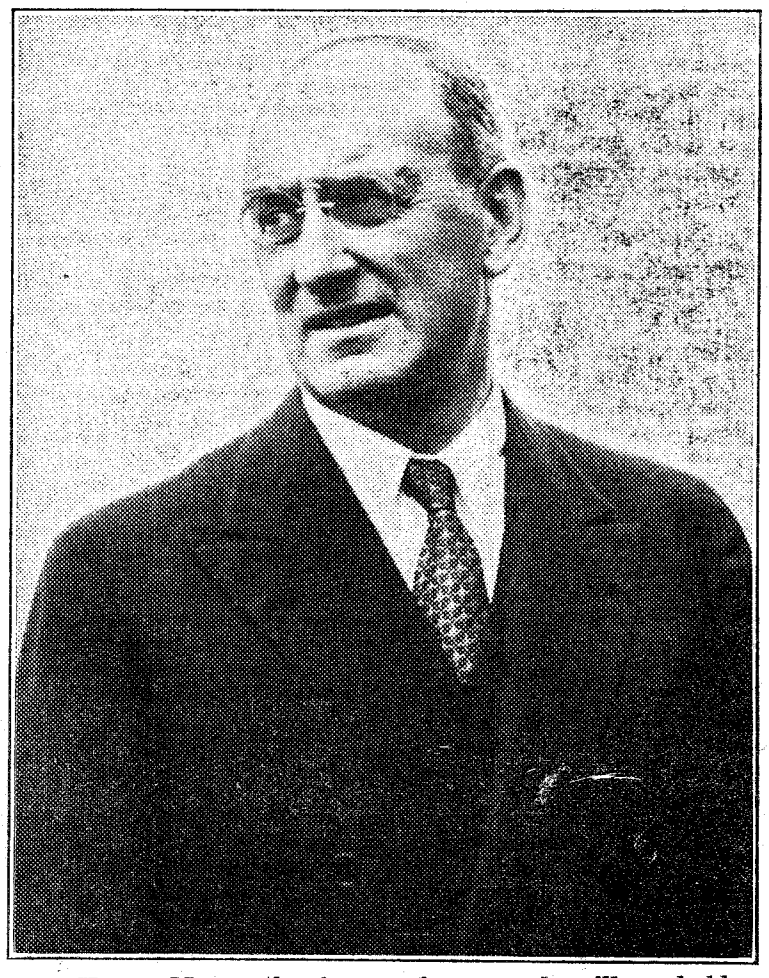
Before the special session of Congress — which was supposedly called to enact a law to cope with an unsolved industrial employment problem — convened, the New Deal seems to have so far withdrawn from its characteristic positiveness about the nation's problems that the laborer is to be taken care of by the hopes of the Secretary of the Treasury and the public spiritedness of private industry.

If there was any valid mandate attached to the last election, when labor voted overwhelmingly for President Roosevelt, it was a mandate to constructively meet the challenge to the security of every laboring man in the nation—the unemployment problem.

Big business, the banking, utility, and munitions-making fraternities presumably voted unanimously against the president. In spite of these considerations the Morgenthau "key" speech outlined a balanced and practical program for the relief of Big Business and the banks, while basing the cure of unemployment on the chance that further recovery (although we are admittedly in a period of business recession) may be "just around the corner."

Throughout his speech, Mr. Morgenthau spoke like another Herbert Hoover while he committed the New Deal to a clear-cut and detailed program of "rugged individualism."

His Speech Made History



Henry Morgenthau's amazing speech will probably be designated by historians as the "defeat of liberalism by the liberals." It marks the most abrupt and unexplainable reversal of policy by any supposedly responsible government in history. Its results (presumably a sharp boom movement and a subsequent world-moving crash) may well turn the most stable nation of the world down the road to the inescapable radicalism.

Important as it is, probably not more than one in every one hundred Americans will read Morgenthau's speech and appreciate, even approximately, what it really means.

For the information of readers of SOCIAL JUSTICE, the important phases of the speech are reported in a number of separate news articles in this edition of your paper.

No One Shall Starve, Is "Security" Promise

A shocking example of the hypocrisy—you can describe it by no other name—employed by Secretary Henry Morgenthau in his New York address is contained in the following words quoted from that address:

> **"I wish to emphasize that in no event will the administration allow anyone to starve, nor will it abandon its broad purpose to protect the weak, to give human security and to seek a wider distribution of the national income."**

The very fact that the secretary felt constrained to reassure the unemployed and working classes that the great heart of the president is still bleeding for them is an indication that everything is not as it might be in the high councils of the New Deal.

The underfed, poorly-clad and ill-housed in America would need no such reassurance unless the administration were preparing to deprive them of "security" and "protection."

And as for a "wider distribution of the national income," how can that be effected when the assistance the administration plans to render wealthy industrialists and bankers can result only in a greater concentration of wealth in the hands of a still more powerful few?

Behind the Washington News Front

From Capital Bureau of SOCIAL JUSTICE

WASHINGTON, D. C.—Good bye, Roosevelt: Hello, Hoover!

The New Deal is dead—long live rugged individualism!

That, in effect, is what Henry Morgenthau said when he declared in his recent New York address:

> **"I believe it is now time to return to the average level of highway expenditures that existed prior to the depression . . ."**

That statement epitomizes and typifies the entire pronouncement of the treasury secretary — the New Deal is dead and buried, we are back to the standards of pre-depression days, to the mass exploitation and individual enterprise of Hooverism.

Your Payroll Tax Does It

Secretary Morgenthau admits that the budget cannot be balanced simply by his announced program of taking bread from the mouths of the poor. But, he says:

> **"I have already indicated that I believe it undesirable to increase taxation."**

Where, then, is the money to balance the budget—the secretary assures us it will be balanced — coming from, over and above that which is realized by reducing relief expenditures?

It can come from only one source —social security taxes. The revenue collected in this levy on the working classes is going unearmarked into the general funds of the treasury. The Social Security Board gets government bonds in lieu of the money and, under terms of the Social Security Act, benefits will be paid out of the interest received on these bonds. Mr. Morgenthau keeps the cash and will use it in any way he sees fit.

This, then, is the two-fold way in which the New Deal plans to balance its lopsided budget:

(1) **By depriving the unemployed of relief;**

(2) **By applying social security funds against the deficit.**

Tweedle Dum Vs. Tweedle Dee

The Republican leaders in Washington have made quite a "to do" over what they call the sandbagging of corporations to pay money, and real money at that, for space in the Democratic convention booklet, not to speak of purchasing undelivered surplus copies in bulk after the convention was over.

Congressman Snell and Chairman Hamilton appear not to know it, but they are treading on thinner ice than the Democrats in this matter. **Both parties were guilty in 1936 of "sandbagging" corporations into "advertising" in their booklets.** The Republicans are not only guilty of taking them **but are also guilty of failing to report them to Congress.**

Repudiates Principle Of Triple A

The administration's statement of its new policy, as disclosed by the Morgenthau speech, repudiates the principle of the A.A.A, which only a few days ago President Roosevelt was praising.

"No agricultural program," says Morgenthau, "can long endure which makes excessive demands upon the federal treasury, or is unfair to consumers.

"The farmer himself does not want subsidies but rather such fair prices and such balanced production of crops as will make subsidies unnecessary for his decent economic status."

Roosevelt tried to overturn the authority of the Supreme Court because it ruled out the Triple A.

Today, his official spokesman says that the prinicple of the AAA was **unsound except as an emergency measure** and that the farmer himself is against it!

War Makers, Bankers Will Be Protected

In the same breath that Treasury Secretary Henry Morgenthau directed the unemployed to fend for themselves in order that the budget may be balanced, he promised international usurers and munitions makers that there would be no cessation of New Deal relief for them.

Morgenthau announced the administration would not authorize any reductions in the regular operating expenses of the government, including national defense and the **interest on the public debt."**

The savings, he continued, must come from the money formerly spent on public highways, public works, unemployment relief and agriculture." In these fields, he said, "it is apparent that a great savings can be made."

In short, the New Deal is going to take care of the bankers, who collect usurious billions from the government by virtue of their control of our money and credit, as well as the munitioneers, who are daily jeopardizing the peace of the United States by the manufacture or arms for sale here and abroad.

The unemployed, the labor, and the farmer—the people who elected Roosevelt — can scratch for themselves.

11

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